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*Papers in this section were presented before the Third Annual Conference on Character Education held at Indianapolis, January 20-21, 1927, under auspices of the State Department of Public Instruction.

EDITORIALS

TASKS FOR THE R. E. A.

A DISTINGUISHED member of the Association was invited to write an article endorsing the policies of a certain house which publishes material for use by Sunday-school teachers. Not being able to endorse the publications heartily, he offered to write a *critical statement*, which might lead to a self-examination, criticism, and improvement. The managing editor replied:

"Thank you for the offer to write a critical statement, but we could not use that kind of material in an article which we publish in. . . . We prefer it to be written by someone wholly in agreement with our methods and who can write enthusiastically in support of them, giving the best reasons why they should be adopted in all Sunday schools."

That is one reason for the R. E. A.

A denominational board took a far reaching action in favor of a more liberal attitude toward modern scientific truth. The editor of RELIGIOUS EDUCATION requested a gentleman intimately connected with the denomination to prepare a statement setting forth the board's action, and commenting upon it. His reply contains food for thought:

" . . . I feel that it would be unwise for me to prepare for publication just such an article. For the past four or five years the fire of the conservative forces in our church has been rather steadily leveled upon those of us who are working in the field of religious education. Only in isolated cases has the fire been turned upon our educational institutions as such and then upon an individual institution or rather upon some one person within an institution. In our work, under the direction of . . . we have gone steadily forward pushing our work without trying to arouse antagonism and making no replies and no public utterances on the issues involved. Just at the present time in certain quarters quite a storm has

been raised in our church, and it would confuse the situation and possibly be an embarrassment to our Board for me to express myself in regard to this matter. . . .

"This is one time where you have asked me for a statement which I think I could write with all good grace but I believe that it would be unwise."

This is a second reason for the R. E. A.

A popular and well trained professor in a semi-liberal denominational college feels profoundly the need for a philosophy to undergird the whole new movement in religious education. He knows that education is adrift and that religion has lost its moorings. He believes that he has a philosophy that would contribute toward a solution of the problem. As he went over the ground with the editor, developing his statement point by point, he said several times, "If I should make the statement just this way and it should get back to certain people in my college constituency, there would develop immediately a strong movement to put me out of the institution." He is very popular in his denomination. We are awaiting with great interest to see how far he will care to go in elaboration of his very wholesome philosophy for religious education.

This is a third reason for the R. E. A.

In a strong and highly useful denominational college there has been a hidden struggle between fundamentalism and modernism. The denomination is rather conservative, the college trustees and administrators say they are conservative, and yet nearly every capable teacher on the staff is the product of highly modernized eastern universities where evolution and higher criticism and a number of other things are taken for granted. A wealthy trustee gave the college \$100,000 to help support students preparing for Christian service. Perhaps it was something other than a gesture of self-

defense when he stipulated that this assistance was to be apportioned on such terms that—

"The students who receive financial aid from said fund must subscribe to the teachings of the Bible in the account of creation of the Earth and man; that the Bible is the Inspired Work of God—the Virgin Birth of Jesus Christ—His Divinity, His Deity—His Works as recorded in the Gospels—His Death on the Cross, Resurrection, Ascension, and that He will come again in like manner. The College agrees to so teach and instruct such students."

Whatever the donor's motive, the college has accepted the gift, and the highly trained, critical faculty is still at work—while hidden fires of the conflict continue to smoulder and both faculty and students know that the conflict is there.

This is a fourth reason for the R. E. A.

The Religious Education Association was organized a quarter of a century ago "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education, and the sense of its need and value." Its task has been one of *inspiration*. While it has been well performed, there is yet much work to do.

The Editor.

RELIGIOUS EDUCATION, A RELEASING PROCESS

MANY unsolved problems confront mankind. The most basic one is lack of common understanding of the nature of religion. Coupled with this problem, and partly its cause, is the need for reconstructing our attitude toward the nature of education.

We think of religious education here in terms of Christianity. There are two aspects of Christianity. First, the crusade idea, which sought to win others to Jesus and his cause as interpreted by them or their church. Second, the exploring idea,

by which, through living and sharing together, we go on a quest of truth, a releasing process.

The goal we seek is the integration of the natural in the supernatural. Religious education in its broadest sense includes everything that contributes to the realization of this end. "Anything that motivates us is religion." Religious education is more than instruction, more than the development of Christian personality, more than the development of a Christian social order. It is all of these and more—a process of releasing personality on the basis of respect for personality.

The word release means growing. To feel one's self increasing in what one counts good, gives to life the quality of worthwhileness. If we count as good those activities that bring growth not only to us but also to others, and not only now but also in the future and as far as we can foresee, then we have in such activities what seems the greatest promise of happiness for all concerned. This is what we mean by growth, and we identify the good life with it. It is at this growing edge that life finds its zest. What we have done, loses interest unless it is joined in some way to unaccustomed things. This is the variety that makes life. In order to tell what "leads on" thus fruitfully we must study the experience of men. Morals come in this way.

But this growing is, psychologically and ethically, exactly the kind of change in the individual that we call education in its good sense. Education of the right kind is just the aspect of life that gives present richness in the zest of growing, and promises most for the future. The one great aim of education, accordingly, is to bring about such present growing as promises best for the future growing of all concerned. "I came," it was said, "that ye might have life and have it more abundantly."

To apply these principles in a definite case with boys: The aim of education here set out is that education shall begin

wherever the boys are, with their present strengths and weaknesses, their present knowledge and ignorance, their present likes and dislikes. The first step is to get the boys in the group (the leader present to help and, if the worst came, to control) to choose from among their present interests one which is more interesting and worthy than the average of the others, as far above this average as the boys can wholeheartedly purpose with hope of success. The next step is for the leader to help the boys to execute this purpose better than otherwise they would, remembering, however, that for learning's sake we help best when we help young people to help themselves. In thinking through the problems so presented and in executing the skills so demanded the youth under our care have the best possible learning conditions. Success attained fixes the learnings and helps to build favorable attitudes. Vision, inclination, and power of achieving are all increased. The next choice will come from a somewhat higher plane. This is the "continuous reconstruction of experience" which leads to even higher levels. This is that growing which means enriched life. All depends on it.

Releasing means to unfold the powers of the individual, his capacity to worship, his capacity to serve, all of his power and ability. Religion can only be taught in the sense of releasing or of awakening the individual to a quest for an ever elusive best. Releasing means the continuous reconstituting of experience. It means helping the individual to understand and evaluate experience in terms of respect for personality, and to utilize it for personal enrichment and for service to others.

Thus all experience becomes of value and of religious significance, because all experience is potentially educative. God intends every experience to be of spiritual value. That is our curriculum, that is our text. That is the meaning of the abundant life.

Religious education as a releasing process, then, means sharing experience in its broadest sense, in a comradesly, searching way, that we may know the truth—the truth that sets men free—releases them.

Walter L. Stone, Y. M. C. A., South Bend, Indiana.

HIGHER EDUCATION IS NOT ENTIRELY STATIC

WHEN, a few years ago, Antioch College announced its new plan of educating students through actual participation in life processes, it struck a note quite different from that of most other colleges. Not that this type of education has not been in practice for many years—most of us who worked our way through college a generation ago understand perfectly the value of associating the educational process with that of participation in the daily work of the community. The advantage of the Antioch plan is that the work of earning a livelihood becomes an integral part of the college experience. Educational values implicit in the experience became explicit as well; work becomes a real part of the college course. President Morgan's experiment, at least in this respect, seems to be meeting with considerable success.

In a few days an experiment in learning will begin at the University of Wisconsin. Almost literally all old things will be done away, and all things become new. Students enrolled in the Experimental College will find four conditions radically different from those found in most colleges.

(1) They will live in intimate contact with their teachers under conditions which should, normally, capitalize to the utmost any values which might accrue from such association. The students will all be housed in a new dormitory, living together the small community type of life—only 120 freshmen will be entered—in the closest personal relationship with their teachers.

(2) Their study will carry to completion the idea of the "orientation course" now so popular in many universities and colleges. In the freshman year they will study the pre-scientific ancient civilization—probably that of Athens. If time permits, they will carry this study down through the pre-scientific civilization of the Middle Ages and be prepared to study in the sophomore year a modern, highly complicated, scientific civilization, probably that of America. If there is anything to be gained by "orientation" in problems of life as it was and is, these fortunate students at Madison will make that gain.

(3) Their work will consist largely of reading and private study in the literature of the problem in hand, and this study will be guided by the faculty members, with whom they will be in most intimate association. On the basis of this wide reading, there will be group discussions and conferences, in which students will participate actively. Only occasionally will there be lectures, but the lecture as a class room method will be eliminated.

(4) The credit system will be quite modified. Students will make reports on their reading and will so live and work with each other and with their instructors as to make unnecessary the struggle for grades and credits. The whole process will be informal and cooperative, as President Frank feels that all group education of intelligent adults should be.

At the recent meeting of administrative officers of higher institutions, President Mason, of the University of Chicago, outlined some plans which have since developed almost to the point of applica-

tion. He said the University was not satisfied with the system of penal bookkeeping now in vogue, and hinted that it would not be long before the present system of grading and credits would be overhauled. He announced later a revised plan, according to which instructors would be freed from much of their academic routine, and be enabled to engage in constructive projects within their own scientific fields. Instead of the instructors leaving this enticing work to lecture before a class, the members of the class would become laboratory assistants to the instructor, cooperating with him in carrying forward the vital new work in which he is engaged. The whole process would be a new application of the theory of education, in that the student would work because of his interest in the thing at hand and he would be fired with zeal through contact with the great instructors with whom he would work. His success would be measured in terms of growth, not in terms of academic credits earned.

There are examples from the field of higher education. The process is repeated in many denominational colleges. Even theological seminaries are in process of revising their entire curriculum to achieve better prepared graduates. In the fields of elementary and high school education experiment is rife. One needs mention only such instances as those observed in the public schools of Minnesota, St. Louis, and Boston, to see how great city plants are struggling with the problem of character education for their students.

American education is far from being static.

The Editor.

AGENCIES FOR CHARACTER EDUCATION

HENRY NOBLE SHERWOOD*

THE test of civilization is whether or not it can spiritualize the creators of an inevitable future. Children of today will be adults tomorrow. This is inevitable. Group activities of today will quite generally be those of tomorrow. This, too, is inevitable. The institutional life of today will, in the main, be that of tomorrow. This also is inevitable. The supreme challenge of today is the making of men able to solve the problems of an inevitable tomorrow. No generation can adequately cope with its problems unless from day to day it beats out on the anvil of life situations a product that will bear the acid test of personal excellence, of a spiritualized industrial and economic order, and of a citizenry whose enlightened choices have critically and progressively developed democratic government. The makers of an inevitable future must needs be baptized in waters consecrated to a worthy home, a holy church, a godly school, and a spiritualized community.

Among character building agencies the power and the influence of the home is paramount. It is our oldest institution. Throughout its long history it has set up barriers to practices found detrimental to a well-ordered and progressive society; it has taught reverence for personality; it has blessed the union of conjugal spirits in an effort to preserve fidelity and trust, faith and love. Today it faces the threatening hand of materialism as it stalks to and fro about the earth seeking to strike domesticity and the finer relations of family life; it faces companionate and trial marriage and other undermining influences that rightly belong in the cauldron of intellectual jazz.

No sound argument has been advanced for breaking up this elemental institution which society, during the long struggle for the realization of its ideals,

has found so valuable. On this foundation-stone it bridges the river of new life, builds the principles that shape our personal and social relations, and constructs the house of habit in which conduct and attitude dwell. No period in life is so crucial in shaping character as the early years of childhood. Over these impressionable years the home has dominion, and on the disposition of this rule hangs the destiny of an inevitable future. No business is so important as home-making; no challenge so commanding as parenthood.

The school shapes an inevitable future. Its primary task has been the teaching of subject matter. Almost all of us at one time could name the bones of the body and state the functions of the liver. We could locate the islands of Sicily and tell the number of cataracts on the Nile. We could solve a problem in cube root and could say the multiplication table up to the sixteens. We knew when slavery was introduced and who ran for president in 1852. We could spell idiosyncrasy and daguerreotype. It was the teacher's duty to see that children learned the facts set forth in textbooks. The course of study was shaped on this consideration. The technique of teaching was built with this emphasis in view.

Notable advances in the teaching process have modified our emphasis on information. For instance, the words our children learn to spell have been selected with painstaking care. Research has found with objective exactness the vocabularies with which children should become familiar. Great strides have been made in theories of motivation. Of late the problem and project method have been developed at great length.

No one would minimize the importance of information. All rejoice in the improvements in technique that have made

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more effective this school room activity. But this program is short of the real goal of education. Mere learning is not enough. It will not heal the leech-bitten units of the body politic nor knit together the threads of maladjustment in social relations. It will not discard war as a method of settling international controversies, nor make a brotherhood of the far-flung families of the world. We must have more than an intelligent citizenship. We must have a citizenship that is righteous. Schools must be centered not on information and subject matter but on the pupil. Education deals with life; it is a lifelong process.

We are face to face with the conviction, first, that character building has not had its proper place in the school program, and, second, that we have not developed a technique for this school function. Undoubtedly the greatest single improvement that can be made in public school practice is to build a satisfactory and workable plan for character training. Here is a most challenging problem for research.

Teachers must not be indifferent to the importance of character education. Every study that has touched the development of personality warrants the conclusion that the prime factor is the influence of other personalities. Hence the importance of exemplary life on the part of teachers. They must command the technique of teaching ideals. They must know the method that gives pupils a mastery of facts and also a command of character. Here is the supreme challenge for teacher-training institutions—to equip teachers in the methods of character building. Then will we have another sign that the morning of faith will grow into the acme of righteous achievement.

In addition to home and school, the church is an agency for building character. Its announced objective is the making of righteous men and women. Home and school reach practically all children; the church only a part of them.

Its program has been made for adults rather than for children. Today there is noticeably a tendency to reverse this emphasis. It is all the more praiseworthy because, for both children and adults, conduct is more important than creed. This emphasis will minimize the attempt to preserve denominational machinery; to stress theological formulae, and, neglecting the weightier matters of the law, to tithe mint, anise, and cummin. It will develop a teaching church, supplied with adequately prepared teachers and equipped with facilities as good as our public schools. It will unite with Micah in urging man "to do justly, and to love mercy, and to walk humbly with thy God."

The community is an agency for character education probably more constant in its efforts than any other. Individual and group connections continuously urge their claims upon us. From the day of birth until life's fitful fever is over the community is active. Practices of the community persistently demand of us to accept them as our own. Our club, the friends of the family, the papers and magazines that we read, shape our conduct and define our ideals. We cannot escape community contact and preserve our social entity. The days of the anchorite are over. The community is a great school in which we are enrolled for life. It touches us with the ideals that make character. Its method is patently practical; it deals with life situations.

No matter what agency for character education is under consideration one fact overshadows all others, the supreme importance of personalities. Each person like a magnet has drawing power. The presence of God in the souls of men arms them for the conquest of their fellows and charges them with that spiritual influence that pulls for righteous conduct. Our fundamental task is the equipment of individuals for service in character building agencies. In this way we can spiritualize an inevitable future.

EXPERIMENTAL STUDIES IN MORAL EDUCATION

MARK A. MAY AND HUGH HARTSHORNE*

THE Character Education Inquiry is one of the experimental projects carried on by the Division of Psychology of the Institute of Educational Research at Teachers College, Columbia University, of which Dr. E. L. Thorndike is the director. It is made possible by a grant from the Institute of Social and Religious Research, New York. The Inquiry is now in its third year. The investigators are Dr. Mark A. May and Dr. Hugh Hartshorne.

The field of character education at the present time needs more than anything else the adaptation of scientific methods to its problems and the development of instruments by means of which educational experiments can be tested. Before we can know the value of numerous schemes, procedures and ideas for moral education which are now being employed and being brought forward, we must be able to measure in a scientific way the products of these procedures. Further, it is impossible to make any substantial progress in our knowledge of the foundations of character without the use of scientific methods. What character education needs today is the same sort of rigorous quantitative study as has already been made in the field of general education. Consequently, the thing that is most basic now to character education is the development of reliable instruments for measuring character. The Inquiry is devoting its time and money to this task.

Previous efforts have been discussed by the investigators in two articles (Objective Methods of Measuring Character, *Pedagogical Seminary*, March, 1925; Personality and Character Tests, *The Psy-*

chological Bulletin, July, 1926).¹ Without making any preliminary definitions of character, we have outlined our own testing program for the sake of convenience into three main divisions covering the general field of character:

1. *Tests of mental contents and skills*—the so-called intellectual factors. A battery of ten moral knowledge tests or of social information and opinion has been developed which has been reported extensively in *Religious Education* during 1926 and 1927.

2. *Tests of motives, attitude, interests, inhibitions, etc.*—the so-called dynamic factors. In this section a large number of techniques are now in various stages of development.

3. *Tests of conduct*—the so-called performance factors. Two aspects or phases of conduct have been investigated, one representing a typical social failure and the other representing a typical social success. The positive phase is the kind of conduct that is ordinarily called helpfulness, usefulness or altruism or cooperation. For this there are some ten or twelve test situations in which the behavior of the child is recorded. Then we also use some paper and pencil tests which promise good results. The other behavior is deception or deceptive tendencies, or the kind of conduct that is ordinarily called cheating, lying and stealing. Tests and testing techniques have been developed for measuring these deceptive tendencies in various types of situations common to child life.

These tests have been given to many thousand school children in grades four to nine and statistical data on their reliability and validity are available. In developing these tests a mass of information

*Professors in Teachers College, Columbia University. In charge of the Character Education Inquiry. This article is an address delivered January 21, 1927, by Dr. May, before the Third Annual Conference on Character Education at Indianapolis.

1. And again in *The Psychological Bulletin* for July, 1927.

has been acquired on the relation of the behaviors measured to such things as age, sex, intelligence, physical condition, school grade, grade displacement, deportment, scholastic standing, nationality, race, religion, heredity, good manners, enrollment in various societies and clubs organized for moral education.

EFFECTS OF MORAL EDUCATION

We have on several occasions come across a great many agencies and schemes for moral and religious education. We have collected already considerable information on some of these and now have data on the relationship between membership and length of time in these organizations and certain types of conduct. We have not attempted to measure the total product of these schemes and organizations but their effect on the honesty of their members is nevertheless of great interest and importance. Three illustrations follow which we will call methods X, Y and Z.²

1. METHOD X. This scheme has as its object the building of moral habits through practice. The practice was formerly rewarded by advance in the order through various ranks. Evidence of practice was submitted by the child who was supposed to keep a faithful record of certain stated activities among which is telling the truth. Beginning this fall, advance in rank is made partly on the basis of good deeds reported and partly by the general appearance of the record. Obviously a premium is put on making a good showing on the card.

We happened on this organization in a school where membership in it was optional. Comparison of members and non-members was easy as the X's and non-X's had the same average I.Q. and came from the same type of home. There were 143 X boys and 126 non-X boys. Briefly, the X boys cheated more than the non-X boys in every test except in athletic contests where the same proportion deceived as

in the case of those not members. Furthermore, the higher the rank achieved the greater the deception, indicating either that only the less honest handed in satisfactory reports of their good deeds or else that the practice of reporting made them less honest.

This was important enough to warrant further study. A larger population was taken, totalling 2500 children in five schools, three of which had system X and two of which did not have it. The results here are complicated by the factor of different schools. On a test taken home where deception occurred by faking as in the case of the reports required by method X, there is no significant difference between the X children and the non-X children. There is no difference in the class-room tests in the case of boys, but the X girls are less deceptive than the non-X girls.

When the schools are separated, however, we find that in one school the X boys are more deceptive than the non-X, and in another school, where all are members, those just entering the school are less deceptive than those who have had the system a term or more. Furthermore, in all three schools, the higher the rank, the greater the tendency to cheat. Also those whose rate of progress is fastest and those who are relatively indifferent and do not make reports cheat more than those who make a normal progress of one rank a term.

We find also that even in the best school there are wide differences among the classrooms. This school has long been noted for its interest in moral education. The principal's personality is an inspiration to both pupils and teachers. Hence it is logical to conclude that such superiority as the X children show over the non-X is due to the total school setting and that they would be still less deceptive if system X were not in operation. In other respects, of course, system X may well be doing a great deal of good.

2. METHOD Y. This is an organization quite widely utilized. Only boys will

2. A description of Methods X and Y appeared, with other material not included here, in the *Phi Delta Kappan*, April, 1927.

be reported on. This system does not require a record of good deeds though it asks that they be reported in a general way. It emphasizes habits of good character, including honesty, and even requires certain allegations of good faith on the part of its initiates.

We have records on three communities, including 300 cases. In a New York city school 92 Y's cheated on the average more than the whole school average on a home test and less on three school tests. In a suburban community, 76 Y's cheated on the average more both in school and at home than the average of the community in spite of the fact that they had higher I.Q.'s and better home background than the average.

In a much larger suburb where there were 150 Y's and 180 non-Y's in a junior high school, no significant differences in deception were found. In this school there are no differences between those who have achieved different ranks or who have been members of the organization for different lengths of time. But those who move up in rank the fastest and those who make no progress cheat less than those who progress at a moderate rate.

The numbers studied are of course too small to warrant any generalization concerning the organization as a whole. We can conclude, however, that in places where we have studied this widely used agency for moral education, it either has no effect whatever in the case of one of its major aims or actually does more harm than good in respect to this one type of behavior. Here again it must be asserted that in other ways it may well be having a vast influence for good, but its other products need also to be measured.

3. METHOD Z. Here we deal not with extra curricular organizations but with the school itself. Comparing 1200 public school children in two cities with children in six private schools, we find that four times as many of these public school children will deceive as in the case of these particular private school children. This

may be due to either a highly selected population in the private schools or to fundamental differences in method or morale. If method is what does it, then children from equivalent homes in public school and private school and with equivalent intelligence should still show a difference in favor of the private school. We equalized two sets of children in socio-economic level and intelligence, one from a private school and one from a public school in the same city. There were 33 cases in each group. The differences in deception are still maintained, suggesting that *method* was responsible.

Again, if method is the responsible factor, then public schools using the same methods as the more progressive private schools should show up as well. We took a community where some children attend a village school of the usual type and some go to a school connected with a normal school and used for practice and experimental teaching. The methods here are of the freer, project type for which claims are made in the way of superior results in character. There seems to be no selective factors at work to determine which children should go to which school, but in spite of that we found that the children in the experimental school have slightly better home backgrounds on the average. We therefore equalized them still further in this regard by taking out of the village school the cases with lower home backgrounds.

We found that in these two schools, the amount of deception in the school using progressive methods is significantly less, grade for grade, than in the more traditional school. Further, the difference increases with the grades. That is, whatever influence is at work to cultivate honesty, is less and less effective in the village school and more and more effective in the experimental school.

The case is not proved and there is evidence to show that there is still a selective factor at work or that the differences found may be due to teacher influence rather than method.

CONCLUSION

The conclusions seem warranted that (1) when dishonesty is rewarded, dishonesty is practiced; (2) mere verbal promises to be honest and verbal formulations of the ideal of honesty do not produce general honest habits; and (3) fun-

damental changes in the school procedure which permit the exercise of initiative and self judgment and change the traditional hostile attitude between pupil and teacher to one of co-operation, may tend to eliminate dishonest practices in school work.

METHODS OF A SCIENCE OF CHARACTER

EDWIN D. STARBUCK*

A TIDE of interest is turning in the direction of the determination by scientific methods of the elements that enter into the complex of states and processes called "character" or "personality." From an inquiry sent out two years ago, and from looking up the bibliography of the subject, it appears that there are at least one hundred and fifty professional psychologists and other educators working at the problem by methods that approximate scientific refinement. The prevailing attitude is clearly one of confidence that we shall be able to analyze the elements of character, define its types, and discover the limits within which it is possible to cultivate it. Only four persons among my respondents expressed doubts concerning the present and future of character tests and measurements.

The interest in this question has arisen most naturally and inevitably. Everyone claims that the drive of the entire school program must center in the development of character; but no one has been able to tell quite what the term "character" means. Personal workers, like educators, have found that mental skills are poor indexes of ability to achieve. They have been driven into the necessity of understanding the deeper lying strains of personality that make for success. There is now hardly a psychological laboratory or a live business enterprise or a great school system that has not been forced into a

consideration of the problem. An encouraging sign is that students are proceeding into this field of study from many angles and with great diversity of methods of attack. This hasty report of progress will content itself with a simple description of the types of technique that are being employed. We shall enumerate eleven methods of approach.

1. DIRECT OBSERVATION OF INDIVIDUAL CASES

A few students contend that the most reliable way of estimating character is to watch the individual in action and note signs in speech and conduct of deeper lying conditions. This method is comparable to that by which a trained physician diagnoses his patient. In nine cases out of ten, he is as well satisfied with two or three outstanding symptoms as if he made an exhaustive study by laborious scientific methods. This is comparable also with the "case" method in law. It may well be contended that direct observation, fortified by refined intuition and ripened judgment, is the important element involved in the other methods to be catalogued. On the contrary, it should be an acknowledged fact that both the scientific and practical interest will often center in the one case out of ten that baffles one's native ingenuity.

2. PSYCHOLOGICAL ANALYSIS

For about three decades there has been a phenomenal development of insight into instinctive tendencies, their interaction

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and compounding, and their inhibition and repression. Among the earlier and ample studies are those of Morton Prince, Münsterberg, Sidis, and Kraepelin. Psychological analysis has opened up an insight into the deeper levels of personality and can account for manifold phenomena that hitherto were considered only curious or sporadic.

A special cult within this larger field of interpretation is that of psycho-analysis, which is inclined to account for all things mental in terms of sex. Among the helpful references on studies of this sort are those connected with the names of Freud, Adler, and Jung. These methods go beyond direct observation, in that they open up a deeper lying level of insight into human nature by viewing specific disorders functionally and biologically. Many of the disorders of character are due to inhibitions and liberations of the dominant impulses, such as sex, self-regard, and self-expression. The tensions that cause the difficulties can be discovered by various methods—for example, by stimulus words used as complex-catchers or complex-detectors. Psycho-analysis has deepened our knowledge of mental life in the same way that functional botany has given a profounder knowledge of plant life than was possible by more superficial methods of Linnsaan description and classification. The semi-scientific character of the earlier years of psycho-analysis are being superseded by the employment of more accurate technique, as for instance in the use of association tests in which the stimulus words are presented to the subject under highly controlled conditions as to presentation of stimuli and of recording of responses.

3. ASSOCIATION TESTS

Before psycho-analysis came on the scene, it was becoming possible to lay bare hidden elements of character by studying types of association that are made to certain revealing words, phrases, pictures, designs and the like. Indica-

tions of the presence of character traits are found in quality of response, in relative readiness of positive and negative associations, in delayed reactions indicating inhibitions, in stutterings, in repetition of the stimulus words, and the like. The liar, the thief, the dreamer of noble dreams, and the knight-errant cannot escape the keen analysis of the association-psychologist.

4. GENETIC AND DEVELOPMENT STUDIES

Throwing organized bodies of fact out into a time scheme or showing developmental tendencies is proving valuable in psychology, just as in the physical and biological science. There are two predominant methods of procedure. The first of these is to follow individual students through a series of years, recording minutely the essential and even trivial facts concerning health, mental achievement, social attitude and environmental influences, and by pursuing these records into adult years. It will be possible thus to tease out some of the fundamental elements of character and even some of the subtler factors that condition a successful career. Type studies of this kind are those of Dr. Bird Baldwin at the Child Welfare Station of the University of Iowa and the monumental work of Professor Terman at Stanford University in following the career of a thousand gifted children of California.

The second line of procedure is by the method of group studies. It tries to get a cross section picture of bodies of individuals differing as to age, training, social position and the like. It seeks to establish character norms and age scales running parallel with the much used standards of measurement of intellectual skills. It is bent upon a determination of emotional quotients and other standards of judgments of normal attainment.

5. SELF-ANALYSIS AND SELF-MEASUREMENT

One of the first serious attempts at

estimating character was that of President Hyde in his "Self-Measurement." He defines the essential life-situations, like art, religion, family, and the like, toward which one naturally responds either in right or wrong ways. Graduated units of excellence and of defect are described running in opposite directions from the selected norm. The pupil is expected to evaluate his ranking on this graduated scale. The total charting of his various strengths and weaknesses is supposed to present him with a picture of his moral condition. Among the tests of reliability of such scales are the correspondence of first and of later ratings, and the correlation between self-ratings and those made by others upon the same individuals. Early efforts with Hyde's and similar scales indicate too little correlation for scientific purposes. Improvements have been made in the direction of selecting simpler character qualities, of defining them more closely, and of refining the scale. Increased success statistically has been attained by allowing the person ten or more units along which to distribute, the line running through each quality, instead of requiring him to make a single check on a point scale. This improves the picture and also allows for refinement of statistical procedure.

Self-measurement is open to the criticism that it may lead to too much introspection, and that it is limited as a scientific instrument through the absence of objective standards. This latter objection is partially overcome by the employment of an exhaustive battery of questions with much overlapping, so that the lines of the picture are deepened through a manifold of consistencies of contradictions.

6. OTHER-RATING BY SCALE

The technique of this method is similar to that of self-rating. As usually employed, it has the same limitations through lack of objective proof of validity. It has, nevertheless, had wide use in personnel work and in making the contacts

of teacher and pupil specific and helpful rather than general and indefinite. Antioch College is seeming to find some blessing from the employment of mutual rating of students and faculty. Other-rating is young, its methodology is imperfect. Dashiell finds, for example, that pupils rate each other best in those qualities in which they themselves excel.

7. OBJECTIVE METHODS

Any department of study gets for itself a new lease of life when it can prove its findings by reference to special and temporal units and other measuring sticks. It is proving a victory in this new field that Voelker, Terman, Shuttlesworth, Cady, Reubenheimer and others are discovering fixed standards by which to determine the validity of personal and social estimates of character. Does the boy who judges himself honest bring back the change; does he pass to the conductor the uncalled-for ticket; does he look through his supposedly closed eyelids during a test of muscular skill; does he overestimate the amount of information he possesses; does he cheat, as shown by an automatically recording device when left on his honor to grade an achievement exercise? Many such tests are now practicable and can be done with or without the knowledge of the person being studied.

8. PREFERENCE-JUDGMENTS

By this method one is driven, for example, through a long series of judgments of objective things, such as lists of words and phrases, and is required to estimate them as true or false, as better or worse, or as relatively likeable or unlikeable. He may be required, let us say, to run through a thousand stimulus words, presented in groups of fifteen, and mark a specific number as words he likes and a corresponding opposite list of the same number as ones he dislikes. The student has taken pains to sprinkle through the entire list a hundred words or so indicating some character trait like kindness,

money-mindedness, or self-seeking. There is found to be a remarkable consistency in likes and dislikes expressed. The choices are strangely revealing of character patterns that can be trusted to betray fundamental attitudes and dispositions. The value of this procedure is that the attention of the person studied is directed outward. Introspection is reduced to a minimum, hence the naiveté and trustworthiness of the revelation. It has been found by Hart and Shuttleworth that when several persons are in entire agreement upon the dominance of some character trait like money-mindedness, the correspondence between their judgment and the pattern betrayed by preference-judgments is almost complete.

There are many ways of securing these reactions. Among them are true-false judgments; paired comparisons; multiple selections, for example, choosing the five most like items from a larger number; scale of values, as in setting a specific moral act in its proper place in a graded scale from best possible to worst possible deeds; and order of merit, as arranging ten items in the right ranking from the best to the worst.

9. EXPRESSIONAL REACTIONS, OTHER THAN JUDGMENTAL

An instance of this method is the June Downey Will Temperament Tests. Dr. Downey has devised a dozen controlled exercises in hand-writing—very rapid writing, the slowest possible writing, imitating a copy, disguising one's own hand-writing, writing with the eyes closed, with and without resistance to movement and the like. The sort of response is supposed to betray types of temperament. There is a general recognition among psychologists of the value of such tests when they are sufficiently perfected. The results have not so far made a good showing when subjected to criticism by partial correlations. The method is in need of more adequate experimental control and a refinement in the recording of results. More than a half dozen university

centers are at work perfecting this and kindred methods of experimental procedure.

10. EXPERIMENTAL METHODS

It is one of the most hopeful signs that the determination of character traits and their measurements is being attacked all about the world by the refined methods of controlled experiment and observation. It may happen, consequently, that this new field of study may be spared the many years of superficial discussion and of the wielding of opinions with a show of logic, as has been the case in so many of the developing departments of study.

Among the topics not already referred to that are being studied by laboratory methods are the relation between high and low neural resistance and temperamental peculiarities; internal secretions and their effect upon mental characteristics; the behavior of vasomotor mechanism as an index of personality and the constitution of the hemoglobin of the blood in its relationship to energy and the bearing of both upon character. The list is essentially endless. As a sample of the subtlety and fineness of the analysis that is possible when experiment and statistics combine to do the work, is the investigation of reactions to word stimuli as indicated by the psychogalvanometer. By this sensitive instrument one is able to measure quantitatively the vigor of response individuals make to various sorts of word excitations. Automatically there is being registered in the midst of the complex of quantitative responses to various words, a qualitative picture of personal traits. It is coming to be possible to put the microscope upon the complicated and hitherto indescribable thing called character and detect some of its inner qualities.

11. A STUDY OF CHARACTER TYPES BY ALL METHODS HITHERTO DESCRIBED

A hopeful method of procedure is the exhaustive study of diametrically opposite types by a battery of tests, each of

which will fortify and supplement every other. In the Research Station in Character Education, that I have the honor to direct, there are many researches either completed or under way that lean heavily upon the objective discipline of laboratory experimentation after certain types of conduct or attitude have been determined. For example, Dr. Slaght has discovered by objective tests, groups of children in all grades from the third to high school who do and who do not yield to temptations of the same sort, to lie in order to gain a personal advantage. All these children have been subjected to a battery of about a score of laboratory tests. It is found that the children who lie, although equal to the truth-tellers in intelligence, ethical judgment, and a good many other types of reaction, are, on the contrary, more suggestive, less steady in motor control, more imaginative, and so on, through a considerable list of reactions. As the result of actual surveys it was found, too, that the untruthful children came out of the poorer homes, ethically and financially considered, and have been subjected more to punishments for midemeanors. I submit that one controlled study of this kind, in which the factors in human experience involved in lying are objectively differentiated, is worth more in its immediate and remote effects upon an understanding of personality and in its right education

than a hundred dissertations about the moral life done by the technique of the essayist and logician.

This new field of research, which is being approached by so many scores of our best minds from so many different angles, is full of promise. Three-quarters of a century ago the understanding of the cognition life was hazy and indefinite. In this short space of time we have come to feel fairly well at home in our understanding of it and the uses educationally and socially of some of its facts and principles. If all goes well, a decade or two will witness the opening up of this new field of character and personality now so indefinite and involved, so that we shall describe its intricacies with some of the same certainty with which we now speak of the perceptual and intellectual processes and functions. Best of all, we shall doubtless be able to lay plans and predict results with something of the same feeling of confidence as is now done in botany, biology, and physics. We shall be able to appreciate the lives of growing children from within, as the horticulturist does his plants, instead of operating upon them externally and by rule of thumb.

It is not too much to expect that the cultivation of character will shortly become enough of a science to develop into one of the noblest of the arts.

CHARACTER BUILDING AGENCIES ON THE TECHNICAL COLLEGE CAMPUS

JOHN M. THURBER*

DURING recent years, since the tidal wave of going to college has risen to such an unexpected height, and its meaning has grown more obscure and more difficult to understand, there has developed a decided interest in the study of the original purposes leading to the founding of early colleges and universities. Charters which had lain in almost undisturbed oblivion for more than a century have been brought forth and diligently studied in the effort to discover what the founders had in mind when they sowed the tiny seeds which, having germinated, struggled through an unpromising spring time, and which now have stretched forth and expanded upon colossal proportions. With but slight deviations in wording, we find the spirit and intent of the founders to be almost identical in the several institutions. Harvard, Yale, Princeton, Brown, Dartmouth, Colgate, Amherst, Wesleyan, Williams—all have much the same story of their foundations.

Of the Saybrook Organization which lay back of the founding of Yale, the following purpose was stated: "Lamenting our past neglects of this grand errand, and sensible of the equal obligations, better to prosecute the same end, we are desirous in our generation to be serviceable thereunto. . . . Whereunto the religious and liberal education of suitable youth is, under the blessing of God, a chief and most profitable expedient. Therefore, that we might not be wanting in cherishing the present observable and pious disposition of many well-minded people, to dedicate their children and substance unto God in such a good Service; and being ourselves with sundry other

Reverend Elders, not only desired by our Godly People, to undertake as Trustees for erecting, forming, ordering, and regulating a collegiate school, for the advancement of such education."

Statistics available from Harvard, Brown, Dartmouth, and Princeton during their first ten to twenty-five years, reveal that from 29 percent to 45 percent of the graduates from those institutions during those early years entered and continued in the Christian ministry. It is to be taken for granted that these founders had for their first purpose the development of character among these students who were to become their clergymen.

In writing of student life at Harvard University in 1895, Dr. Charles Eliot Norton says, in part: "Among fifteen hundred youths, most of them just released from the strict discipline of school, or the immediate control of their parents, there will, of course, be some incapable of meeting the responsibilities of independence, and making good use of its opportunities. . . . The test to which the students are subjected by becoming at once masters of their own lives is a severe one. . . . It is indeed true that the domestic training and the school education of the actual generation of American children are often lamentably wanting in respect to the simplest elements of sound character, and many parents look to the college to make good defects due to their own inefficiency or neglect. But this is a charge which the college cannot undertake by direct means."

These words, sounding down to us through the vistas of the past thirty years, bear to us the memories of university days and conditions that are forever past. They belong to a period in which smug complacency characterized religious faith, and in which a college

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education was an unusual attainment rather than an habitual consequent of high school graduation. It reflects the idealistic attitude which university officials endeavored to maintain towards a select group of young men who were engaged in the study of the old well-fortified curriculum. The youths of this generation which just preceded and extended into the college days of our middle-aged college alumni drank, gambled, and engaged in other vices, or developed into stalwart self-reliant manhood, as the case might be, while administrations and faculties maintained an attitude of discreet *laissez-faire*, feigning to believe that "God's in His Heaven"; all's well with our boys.

I would indeed be disloyal to my generation and to the strong men which this system produced were I to criticize the able teachers who provided this unmatched freedom through their best judgment and altruistic spirit. One who enjoyed that freedom of a quarter of a century past rejoices that he was a possessor of such liberties. But as he thinks back over the ghastly skeletons of lives that might have been developed into useful citizens had a closer surveillance of student life been maintained, he is inclined to question the cost of unrestricted liberties. Be that as it may, one who has been in close touch with student life for the past twenty-five years is forced to see, either willingly or unwillingly, such great changes in university life and interests that he recognizes the inadequacy of the old regime for the conduct of the university under modern conditions.

First of all he observes the masses of matriculants swarming about campuses in such hordes that the student bodies of the old days are made to seem numerically insignificant. Then, in the place of familiar names of Anglo-Saxon origin, he finds in the college registers, or in the more easily accessible foot ball line-ups, names that indicate the unmistakable predominance of young people whose an-

cestry was of a very different type than that which produced the former student generations. Theirs is no Puritan inheritance; too many of them come with no conventional religious or social traditions. While such an observer studies the ever-changing student bodies, he asks himself whence they came and what stimuli brought them thither. He glances at the encyclopedic catalogue of 1927 and mentally compares it with the lean little booklet that announced the rigidly fixed curriculum of non-elective days.

With the shifting emphasis from theological learning to the professions of law, medicine, teaching, dentistry, engineering, agriculture, and finally to all kinds of business, can it be judged that the prime purpose of a university education is any less for the formation of upright ethical habits? Shall the frequent insinuations that our universities were never intended for moral hospitals be given general credence? Or, to state the matter in more kindly fashion, shall we not think of our intutions of higher learning as great laboratory projects for character training and intellectual development? Lest I be charged with being dominated with a blind idealism, I will state that I believe this dual purpose to be the one for which the people of America are supporting these great institutions, and it is in the quest of these ends that they yearly pour in to the many institutions of higher learning their hordes of young men and young women that they may gain from these institutions these priceless treasures.

But upon the vast unassimilated masses with which colleges have been thronged during the past decade or two, only the slightest impressions have been made in the direction of accomplishing this two-fold purpose. Great strides have been made in developing better trained artisans, but only feeble beginnings have been made in mastering the side of true character development. True, psychological tests have been established and personnel

work is being inaugurated, but those who have done the most in these directions realize how little has yet been accomplished and how great and important are the tasks that lie ahead.

How, then, does character development upon the modern campus differ from the influences which surrounded the older generation? Briefly it might be answered that youth in general in our modern civilization has greater freedom and fewer restrictions, and that in this great freedom lies danger. Of this no one can be insensible, but while all life is filled with dangers, in the case of modern youth it can be said that danger is not from lack of self-reliance.

The greatest handicap which the present student bodies face is that of mass education. Institutions are slow to change in fundamental measures, and the problem of adjusting large institutions to the needs of individual students is most difficult. Of all the beautiful pictures built up in connection with American education, portraying conditions in the good old days, the one which has endeared itself most to the popular mind is that of President Mark Hopkins seated upon one end of a log and his student upon the other. I would not join Rupert Hughes and others in the popular game of disillusionment and declare that such a president and such a student never existed. There still lingers in the minds of many the memory of such happy relationships between students and faculty. Just as surely those conditions, as they were in the old regime, are forever past. Such pleasant practices as existed twenty years ago, in which it was traditional for the students to call upon the faculty in the latter's homes on Sunday afternoon, are irrevocably gone and with it a most beneficial practice. It is the loss of such traditions that has impaired student development. How then are these things which we recognize as losses to be remedied, and what further can be done? In my belief the greatest single positive agency

for character development on the modern campus is the budgeting of time. Instead of large groups of students lounging around fraternity houses singing:

"We're lounging on the old stone steps,
The evening shadows fall,"

the present generation can more accurately be portrayed as singing:

"We're working in the old stone lab.,
We never loaf at all."

Thomas Carlyle, that wisest of all prophets of fifty years ago declared in *Past and Present*:

"There is a perennial nobleness in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works: in Idleness alone is there perpetual despair. The latest gospel in this world is, know thy work and do it. 'Know thyself': long enough has that poor self of thine tormented thee: thou wilt never get to know it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowable individual; know what thou canst work at; and work at it, like a Hercules! That will be thy better place. Blessed is he who has found his work: let him ask no other blessedness. He has a work, a life purpose: he has found it, and will follow It! Work is of a religious nature; work is of a brave nature; which it is the aim of all religion to be."

With similar thoughts in mind, those who plan schedules for modern college students are disposing of the individual's time and energy in such fashion that he has practically no free time. From waking time in the morning until the hours for sleep, his time is budgeted even to the periods for his recreation. Furthermore, while the conversation between Mark Hopkins and his model student must have been delightful and inspirational, it is highly probable that the resulting education, if the youth did not choose to follow the paths of the necessity, frequently left him filled with high ideals and lofty ambitions, but utterly unfitted to care for himself and a family in keeping with the standards with which he had become familiar during college days.

With the multiplicity of specialization which has grown up in our technical education and the factory-like persistence which is ground into youth during these

apprenticeships, some of the noblest attributes of character are being established. Mark Hopkins as an executive, teacher, and companion has been forever lost from American institutions, but, in his place, with the multiplying of administrative officers, deans and vice-deans, junior-deans, deans of men and deans of women, personnel workers and faculty advisers, America's young people are being checked and guided in a manner more scientific and thoroughgoing than hitherto was thought possible without encroaching too far upon individual liberties, and the end is not yet. With the inauguration of freshman week only a few years ago and with the present wholesale adoption of such a plan in nearly all first-class institutions, steps are being taken for the intelligent direction of the freshman hordes in such a way as has never been approached.

These are some of the positive agencies within the modern university that are working directly toward character building. Indirectly and in a negative way stand two great watch-dogs: those most efficient, patient and unyielding bodies, namely; the Scholarship Committee and the Student Government Committee. The one, presiding over the quality of work of individual students, studies the causes of poor work and unsatisfactory attainment, and denies registration to those whom they deem unworthy. The second, the governing board, composed of representative members of faculty and student body, denies the right of college privileges to those whose behavior seriously diverges from the beaten paths.

About the borders of every well-organized campus are nestled numerous organizations which are placed there solely for the betterment of the student bodies: churches with their pastors and student pastors, Christian Associations with their secretaries and assistant secretaries and their student officers and leaders, young people's societies of various churches are all working for the common purpose of

providing healthful environments and desirable leadership to the ever changing student groups. Chief among these and most promising for service are the student discussion groups fostered in some cases by the Christian Associations.

I have been requested to tell of the character building influences as I have seen them on the technical college campus. It has been my good fortune during the past six years to be intimately associated with these groups where they have been working successfully upon the Iowa State campus.

The general plan of procedure was to bring together a group of faculty men who were to serve as discussion group leaders and who were to a large extent selected and invited by the students. These faculty leaders met once a week for luncheon and to develop an outline which could be used in leading the student groups. The faculty men chose men from their own group to serve as a program committee to work with a similar student committee to select topics for discussion and to provide a preliminary program for the leaders' meeting. By agreement between students and faculty it was decided to divide the topics about equally among religious, campus and international problems.

During the first year of the discussion group program an average of approximately 36 faculty men, including instructors, department heads, and deans, met at these Friday luncheons for leaders' conference. These were leaders of the fraternity groups and did not include the leaders of unorganized houses. On the Monday following, the faculty leaders went to the fraternities to which they had been invited for the series of discussions. The leader was the dinner guest of the house, and here many happy associations grew up. At the close of the meal, the leader and the boys adjourned to the parlors and began the discussion. The students generally pulled their chairs into a semi-circle with the leader occupying a

chair in the center before them. Here the intimacy reputed to Mark Hopkins and his student was quickly established with a most pleasant half-hour resulting. The students previously had been furnished mimeographed copies of the program and the leader generally opened the discussion with some preliminary remarks which centered the students' attention upon the problem. Commonly there were key men in the group who would state their opinions upon the topics and within a few minutes a live discussion would be under way, with a large proportion of the men participating, and with the leader stimulating the discussion with questions. Seldom was there any attempt to arrive at a definite conclusion upon a subject, and many times the arguments carried over within the groups during days to come.

Faculty leaders for these groups came from nearly every department on the campus. The English department furnished seven; agricultural economics, five; history, four; agricultural engineering, three; sociology, three; and many other departments, two or one.

Among the topics discussed during a single year were these: What should a student get out of four years in college? How may a student develop a constructive personality in college? What shall be our attitude towards the World Court? Is campus popularity worth seeking? What are the essentials of honorable conduct? What are the right standards of association between men and women on the campus? What factors should enter into the determining of a life work?

The effort has always been made to select topics that are or should be essentially of interest to students. During the time that the discussion groups have been held upon the campus they have been of great service in crystalizing student sentiment and in creating sane campus opinions in matters that otherwise would have received little or no attention from many students.

Success in the discussion groups has been shown to rest largely with the personality and initiative of the leaders. Some of the men could go to any of the fraternities and conduct an interesting discussion, while others would report a dull evening. During one year as many as seventy-five faculty men and women have participated in the program. As many as twenty-nine of the forty fraternities have had discussion groups, and in no year has the number been less than twenty-three. The average attendance of members and pledges in these meetings has been about twenty.

Those who feel sure that the present generation is headed for destruction will find material for contemplation in the fact that the topics which have made the most hearty appeal have been those dealing intimately with morals and religion.

In the winter of 1926, I was assigned to a large group of fine fellows where the discussions had never been successful previously. Several of the fellows had previously been in my classes, thus giving us a renewal of friendly contact. The discussions were held during the first few weeks in the fraternity parlors, but within a little while they chose to retire to their lodge rooms and there we met on a most intimate basis. As the meetings progressed they took up matters that pertained very definitely to character building as expressed through the spirit of religion. On the last night of our program in the spirit of the truest sincerity that I have ever known, we stood together and most solemnly dedicated ourselves individually and as a group to bringing our lives into intimate contacts with the great eternal spirit that controls the destinies of men.

Because of other necessary work, the Y. M. C. A. has never attempted to continue the discussion through the spring quarter, but the faculty men and women have enjoyed their leaders' meetings so thoroughly that they have continued them almost to the end of the college year.

During one spring they made a study of the contribution of the various fields of learning to religion. These were participated in by the departments of biology, sociology, economics, industrial science, English, history, education, and home economics. There was no sort of compulsion upon faculty members, but the attendance increased continually, averaging between sixty and seventy-five, and the general opinion was that these conferences were very helpful and interesting.

No one can approximate an accurate report of character building influences on the Iowa State campus without making special mention of the work of Dr. O. H. Cessna, the college chaplain. It is the natural assumption that a chaplain shall be working for the moral uplift of his campus, but this grand old man of Iowa State College has brought to the campus far more than the perfunctory service of a chaplain. The chapel services which he has conducted each Sunday morning for over a quarter of a century have provided a place of worship for a large proportion of the student body during all these years and the personal contacts which he has maintained with students have developed into choicely prized friendships.

But after all has been said regarding external influences, and excellent as is the work which they do, it must be admitted that the real problem of character building rests with faculty men and their students. If the teacher has a personality that appeals to students; if he has something to bring to the individuals in his sections, something in addition to the technical knowledge of mathematics or chemistry; if, as he teaches his subject, he can reveal it as an interpretation of life, then he is fulfilling his highest obligation as a teacher, and the problem of character building in his classes is well under way.

In my work, as a teacher of composition, I have found the use of such compilations of essays as *Points of View for*

College Students, and *Essays Towards Truth*, very beneficial. For the past five years we have used *The Outlook* in nearly all sections of our expository classes. I am not a stockholder in that company nor am I paid to advertise, but its subject matter and its style lend themselves particularly to the type of writing that we seek to secure, and while there are frequent editorial and student conflicts of opinion, they are only frequent enough to maintain interest. The resulting growth of interest in social, religious, and international problems is most gratifying, and it is fascinating to watch the character development as the students read and discuss the articles.

Finally, there is no direction in which we can look where there is more of unselfish devotion to the development of character than there is among the faculties of our colleges. While each professor rightly desires most to impart as much of his subject as he can to those who come within his direction, his chief recompense comes as he sees the young men who are under him, developing in logical reasoning power and in the understanding of life's complexities, and as he afterwards hears of them, occupying positions of trust and growing into useful citizens.

It is with the idea of humanizing the whole field of education that such devices as freshman week have come into being. The realization that the individual is practically lost in the chaos of mass education is producing a remedy to alleviate the malady. As a continuation of freshman week, it has been suggested that a hopeful device for orienting students is the appointment of an advisory committee from the faculty that shall operate more thoroughly than the merely nominal advisory system commonly functions. If, from the different departments where freshmen courses are compulsory, there should be selected one faculty member to serve in conjunction with the Dean of Men or of Women in an advisory capac-

ity to the students with whom they have natural contacts, much could be accomplished in bringing about a better understanding of the purposes and methods of securing an education, and a much improved condition would result.

One prominent university president, who has made a careful study of this problem, and who recognizes the loss of

Mark Hopkins from the large campus, has stated to me that in his own institution he has no less than forty men who are just as able to advise students, and who are better trained than was Mark Hopkins. But until such men are given the specific duty of counseling with undergraduates, their valuable experience will be largely unused

SCHOOLS AND THE BUILDING OF CHARACTER

WILLIAM L. BRYAN*

THE hardest thing in the world is to make really better the moral habits of oneself or of any one else. It is enormously difficult to change any habit.

Recently at Indiana University Dean Pound of the Harvard School of Law recited a list of grammatically unlawful phrases which he had found in the examination papers of his students—all of them post-graduates, all of them in the upper levels of ability and attainment as compared with average college men. These superior men coming up through many of the best schools and colleges of America had mastered a thousand hard tasks, but had not escaped from the bad speech habits of childhood. In a matter of morals the task is far harder. There one must fight habit and also passion. A man has no passionate interest in saying "I seen" or "He don't" or "I ain't." But his bad moral habits are entrenched in hungers and hates which cry up from every cell of his body. "I find then a law," says Paul, "that when I would do good evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members warring against the law of my mind bringing me into captivity to the law of sin which is in my members. O wretched

man that I am who shall deliver me from this dead body." Romans 7:21-24.

To make a plan for moral improvement is a joyous enterprise. To bring about real improvement in oneself or in any one else is the hardest thing in the world. Nevertheless, we must think of plans and methods, and I shall at this time name four.

I

Moral education requires good teaching of the regular school subjects.

A few years ago I inspected a high school which was abnormally bad. I saw first year students of algebra trying to multiply one quantity by another when they did not know anything with certainty from the first of the book to the lesson of the day. They did not know exactly how to add or subtract or multiply. They did not know a coefficient from an exponent. They could not have had one good lesson since school began. They were stumbling about trying by hook or crook to get the answers in the book. I found very much the same condition in other classes. Of course there was disorder. A glance across the room would show everywhere potential anarchy. I was not surprised to hear later that the principal had been dismissed and that a lively school war had broken out in the community. The whole school situation

*Dr. Bryan is President of Indiana State University. This article is an address delivered January 26, 1927, before the Third Annual Conference on Character Education at Indianapolis.

in that town was sick. A principal part of the blame doubtless was that children were going to school day after day without being made to work steadily at good tasks. A few years later I found a new situation, a new man at the head, a new policy—lessons in the outset short; a few alphabetic things exactly learned; children having the satisfaction of little successes, learning to like work, getting the habit of work; energies turned from wrong disease-making channels to right health-making channels; the whole school situation growing healthy and health-giving. In a word, here was real moral progress, which came largely (not wholly) from the fact that children were properly led to work at the tasks which make civilized men.

Here I wish to say a word for those teachers who are not much touched by emotion, who never preach and seldom sing, whose lives are slow and gray but who lead children to work steadily and in good temper from September to June at the A B C's of civilized knowledge and who, therefore, develop in children the habit of steady, hard work. These teachers are the hidden builders of society. They are not seen among the heroes on horseback. They are on foot, in the dust, lost in the crowd, but theirs is the heroism which bears up and carries forward most of the work of civilization.

II

Moral education requires that right principles of morality be taught.

The teaching of morals is a thing not to be despised or neglected. This is proved by the experience of the best races through thousands of years. The best example is the practice and experience of the Hebrews. The bare fact that the Hebrew race has survived under the most difficult conditions, producing generation after generation of healthy men and women, producing century after century great men, makers of civilization, is complete proof of the fundamental morality of that race and makes them authori-

tative counselors as to the moral education of children.

If the test of truth is experience, then this experience in producing men through the greater part of historic time has a weight far beyond the most plausible theorizing, whose claim for consideration is that it is fresh. Apart from any theological consideration, I believe that the best book on methods of moral education is the Hebrew Bible. In the forefront of their moral theory and practice the Hebrews put the teaching of the Law. From end to end the Old Testament rings with this counsel!

The Law is thy life. Teach it to thy children when thou liest down and when thou risest up and when thou art by the way. Lay up these my words in thy heart and in thy soul and bind them as a sign upon thy hand and they shall be as frontlets between thine eyes. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word. Thy Word is a lamp unto my feet and a light unto my path.

The same counsel is given to the people as a whole. The Law is your life. Forsake it and you will be scattered and destroyed. Keep it and you shall live among the nations forever. This curse and this blessing have been fulfilled even unto this day.

The same evidence of the value of moral teaching comes to us from the history of the Christian church in its best estate, ancient and modern. Christianity, through the church and family, and also during most of its history through the schools, has taught children its principles of faith and practice. Most men of every faith recognize the value of much of this teaching, and all recognize its efficiency. The Ten Commandments and the Sermon on the Mount sink deep into the marrow of a society whose children learn them by heart.

I shall not discuss here the calamitous fact that in avoiding, as we must, the entanglement of church and state, we are

not free to use in our schools the greatest book of morals which the human race possesses. We must do the best we can in spite of this handicap. There is no adequate compensation for it.

III

Moral education requires the help of art.

The most distinguished advocate of art as a means of moral education known to me is Plato. Plato believed as severely as the writers of the Bible that there is no law for children, or for men or nations, except the eternal Truth. He thought, however, that children could not comprehend truth in its abstract purity and must receive it through the forms of art. He urged, therefore, that rigid selection be made of the few best poems and songs which were true and pure as well as beautiful, so that through them children might get a first sense of the truth necessary for their lives.

Thirty years ago in this town I heard a disciple of Plato, an educational statesman, Nebraska Cropsey, tell of the coming of art into the schools of Indianapolis. Here are tens of thousands of children, she said, that are touched by no uplifting institution except the school. We teach them to read and to spell and to add, and presently thousands of them go out to be hewers of wood and drawers of water for life, without a glimpse of beauty and without the hunger for it. We give them, she said, an art museum, and no interest in going there.

I remember the nun-like quiet, the white fire of this woman as she said: If we are to save Indianapolis from damnation, we must bring to all these children of the people the greatest music in the world that they can like, the greatest pictures in the world that they can like, the greatest poetry in the world that they can like. They will like some of these things if they have the chance. And then she said, in substance as Plato said before her: "Our youth will dwell in a land of health amid fair sights and sounds, and

beauty the effluence of fair works will meet the sense like a breeze and insensibly draw the soul even in childhood into harmony with the beauty of reason."

Within the thirty years since Nebraska Cropsey and Wilhemina Seegmueller made the vision of Plato in some degree a reality in Indianapolis, the American schools elsewhere and almost everywhere have done the like.

In this connection I wish to indicate a certain new movement from which I have good expectation. I have for years hoped to see made a list of books for children which should have these three characteristics: (1) The list would be small, perhaps 100 books. (2) Every book would be, of course, quite first-rate. (3) The men and the methods of selection would be such as to give the excellent small list the greatest possible prestige.

Then I would hope that this small group of quite first-rate books would go into every school of America, not only to benefit millions of children individually but to unite them. Dr. Newlon has said that if any group of propagandists could control the curriculum and textbooks of American schools, they could in large part control the ideas of America in twenty years. Sundry groups of propagandists are trying to do that thing. I propose another propaganda. I propose that every school in America, along with whatever else it has, shall have the same small shelf of books, every book chosen as a work of genius that children can like. Not all children will read or care. But millions of children from ocean to ocean, millions of children of diverse race and breeding and occupation, will grow together in mind by knowing together and loving together a few eternally great things. America will be rightly united when in such fashion its children grow together in mind.

Let me add that committees of the Association of American Universities, of the American Library Association, and of the National Education Association are working together at this plan.

IV

Moral education requires just and wise administration of the school.

The most important influence affecting a boy's character is not what is said to him but how he is treated. Opening exercises may go in one ear and out the other, but an unfair deal in discipline is not forgotten in forty years. What kind of deal the boy gets depends first upon the teacher. If she is mean, uncandid, unfair, petty, vindictive, her school is as if stricken with a plague. Her moral diseases are catching and reappear in a score of evil ways in the children. On the other hand, if the teacher is good tempered, honest, fair, magnanimous, these qualities of health are also catching. I agree heartily with the old commonplace saying that by far the most important factor in moral education is the character and disposition of the teacher.

It is, however, necessary to remember that the kind of deal a boy gets in school depends upon many who stand behind the teacher—the superintendent, the trustees, the city council, or the city boss. If the situation behind the teacher is corrupt, if men can reach through the teacher and determine the treatment that falls to the children—not for the children's sake but for their own corrupt advantage—then the school, which ought to be a kingdom of righteousness, tends to become a kingdom of iniquity. When this mortal offense against the life of the children is tolerated, all ordinary means of moral education become futile or worse. When the things done are a shock to the justice of the school, the presentation of noble ideals there seems a kind of blasphemy.

What can the teacher do in such a case? Two things are possible. You can fight as Chancellor Lindley fought for us all in Kansas. You can stand at the door of your school between the kingdom within which should be sacred and those who would ravish it, and can fight there until you fall—not less heroically than one who falls in battle.

But there is another possibility. Men are not divided into good and bad. All men are both good and bad in varying proportions. A school man needs to remember that he is far from perfect himself, and then he needs to discover that his worst opponent is not without elements of goodness. The best school men know these things well. They face a corrupt city as they face a bad school—to convert, to rescue, to win the city up to its own best convictions. In this way the so-called bad man who runs amuck through the school system may be led to come round and join the guard about the school where his children go. He does this not through the fine diplomacy of any one, but because at the bottom of his heart he is a good man.

I often think that the most dangerous position which any man among us holds is that of school superintendent. The government cares for the soldier and for his family. But the school man, at the height of his capacity and usefulness, may be struck down and turned out with wife and children and without resource. It is a fearful calling. It is no wonder that many falter and droop and seek only to creep from year to year in safety. It is no wonder that some of a finer sort turn aside in despair and seek only to save their own honor in a wicked and perverse generation. But it is a wonder, a wonder none the less because again and again we see it happen, when the school master makes the community his charge and, through a generation of service, with a scant living, and at peril of his daily bread, leads his people and their children some way on the upward road.

Teacher, preacher, artist, statesman: we require and we possess these four. They are sometimes evident in some degree in the same person—perhaps in the master of a village school. Happy for you and me if following any of them we may help toward the supreme goal of all human endeavor—the good society which is the Kingdom of God.

GROUP EDUCATION AND THE DEVELOPMENT OF CHARACTER

EMANUEL GAMORAN*

CHARACTER education has for a long time been assumed to mean training or development of the individual in relation to a few abstract ideals, such as justice, honesty, mercy or love. Educators have felt that the cultivation of these ideals was a separate and distinct task that could be cared for apart from the ordinary daily activities in which the individual engages. More and more we are coming to realize that one's character depends greatly on one's reactions to many situations in life. If the reactions of an individual to given situations are considered as leading to desirable consequences, we say that he is a person of "good" character. If the reactions of an individual to many situations are thought to lead to undesirable consequences, we say that he is a person of "bad" character. From this point of view we recognize that the responses of an individual in the course of his daily occupation, no matter what it is, constitute an important part of his character, just as his reactions during his leisure time to non-occupational situations also constitute a phase of his character.

At the same time that recent educational theory has come to realize the great importance of all the activities in which a person engages in the course of his daily work and rest, it has also come to admit that certain generalized ideas and ideals may be more potent in molding character than others that are more specific. Thus the acceptance of the ideal of Justice as a guide in one's life's activities may, on the whole, be said to have more effect upon character than brushing one's teeth every day, even though the latter might

also be considered a phase of character development. Bearing the above in mind the problem of character education resolves itself into two tasks.

1. How shall we take care of the many situations with which the child is confronted so that his reactions to them should lead to positive character results?

2. How can we develop certain generalized ideals and attitudes so intensely that they be accepted as guides in life?

From a certain point of view the second might be considered the same as the first, but inasmuch as I consider these generalized ideals of great importance it seems well to deal with them separately in this paper.

METHOD OF DEVELOPING CHARACTER

A time there was when we thought that right conduct could be easily achieved through knowledge. Our entire curriculum in the past, and to a great extent today, especially in religious schools, is based on that naive assumption. That is why so many religious schools still teach children to memorize the Ten Commandments, assuming that once these are learned by heart they would bring about the conduct thus implied. Now we are coming to recognize in a general way that while moral knowledge may have some effect on character, it does not necessarily lead to moral conduct and hence we recognize the importance that life places on the development of the "good" individual. If it is true that we learn to do by doing, then we learn to make the right responses by making them.

It follows, therefore, that the development of one's character depends more on those things which occupy a major part of his time than on those which occupy a relatively minor part. If it is true that

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character is being formed all the time, in home, in church or synagogue, in the street, in public school as well as in religious school, it becomes important for us to consider the time spent by the child in each of these and especially in the religious or ethnic school of his group. For example, even a cursory consideration of this fact would lead us to the conclusion that in view of the very minimum of time given to religious education in most Protestant schools and in a great many Jewish schools, these religious schools cannot, from the point of view of time alone, claim too much as their contribution to the development of the character of the children whom they educate. It would be somewhat presumptuous for a religious school that cares for its children two hours a week or less to think of itself as the only or even the chief contributor to the development of character.

THE HOME AND THE RELIGIOUS OR ETHNIC GROUP

We should recognize that the home controls a considerable part of the child's time. Out of a total of 105 hours, roughly speaking, 25 are given to public school, 2 hours, sometimes, to religious school, and the rest are divided among home, street, and other miscellaneous activities. Hence, merely from the point of view of time, the home necessarily plays a large part in the development of the individual.

However, outside of all considerations of time, the home is important for far more fundamental reasons. No child lives in a nondescript home. His home is Catholic, Protestant, or Jewish. It is Italian or German or Anglo-Saxon. The degree of Americanization of any one of these, of course, depends mostly on whether the parents of the children are first or second generation immigrants, but no matter how Americanized a given home may be, the antecedents of the parents have necessarily played an important part in shaping its way of life. In other words, each home is a part of a certain group. Insofar as the child lives within

that home he is living to some extent differently from other children, because he belongs to a certain religious or ethnic group. The same applies to the church or synagogue in which the groups may again be subdivided so that one is not merely Protestant but of a certain sect of Protestantism, not merely Jewish but Orthodox or Reform, etc. The neighborhood, too, exerts an influence of its own. Hence it is important that we consider the effect of this group life upon the individual and upon the formation of his character. To the extent that we can control the life of the home, the synagogue, or the neighborhood, we are affecting character. The most effective way thus far discovered for influencing these institutions or groups is group education.

By group education we understand special education supplementary to that of the public school. The assumption is that the child attends the public school and that he receives an additional education in a special school belonging to a religious or an ethnic group. It makes no difference what kind of group it is. It may be an ideological group, that is, a group organized about the perpetuation of a certain idea; or it may be an ethnic group which, having certain ideological aspects, may also have bonds of race. In order that the child should be able to react wisely to the situations that confront him in his group life he must have a knowledge and a sympathetic understanding of the past of that group, its history and its culture. This is just as necessary as an intelligent and sympathetic understanding of the traditions of the family are important to enable the child to react wisely in the family group.

Assuming even that an individual would like to cut off all his affiliations with his past (which itself would have a negative effect on character) the majority group, nevertheless, recognizes him as a member of some distinctive smaller religious or ethnic group. At any rate this is true in a great many cases. Under the

circumstances the individual may pursue one of two courses. He can either live as an intelligent member of his group, which necessitates a certain amount of educational effort on the part of the group, or his affiliation may be considered a mere accident by himself and by others, without attaching to it that meaning which an intelligent person is compelled to attach to the principal facts of life. Surely it is unnecessary to point out that intelligence of this sort has an effect on one's character. We know few people more contemptible than the hypocrite who pretends to be what he is not, or not to be what he is.

For the development of such intelligence on the part of the individual belonging to a small group a special system of education is necessary. The public school can be expected to transmit to children only those common educational requirements that are necessary for all in order to maintain and develop a certain amount of like-mindedness,—I say likemindedness, not uniformity—which is necessary for any democracy. If the group is a religious group, obviously the public school cannot be expected to integrate the child into that group. Any attempt in that direction would be a violation of that sacred principle of democracy, the separation of church and state. If the group is an ethnic group the public school cannot, because of the general nature of its curriculum, and because of the need of taking care of the minimum requirements of a general secular education, undertake the task of socializing the child into the ethnic group life.

It might be well to look at this phase of character education from the point of view of the larger group in which the individual lives. Let us say that he is a naturalized Frenchman living in America. If it be true that a lack of appreciation on his part of the history of the French people and lack of understanding of French culture may develop within him an attitude of insincerity and a desire to hide the fact that he is a Frenchman, that

will no doubt affect his character negatively. But he will not be alone responsible for such a character effect. The responsibility may also be that of the larger group, the majority of the American people, who may not have the right attitude toward other cultures than their own. It might be well, in this connection, to quote what I have had occasion to point out in a study of the attitude that the larger group takes toward ethnic education.

"Many . . . fail to concede the right of socializing the child into the ethnic group. They concede religious education, but associate all sorts of imaginary dangers with ethnic group education. Essentially, such an attitude is not merely undemocratic, but is also inconsistent. It is inconsistent because if it is true that socialization into the world community is the aim of education (I assume that an ideal education does not stop with one's country) and that this can be attained by socialization into many 'societies' (provided they be not anti-social), this privilege cannot be extended with consistency to one group and not extended to another."¹

Such people, though they do not always say it, conceive that there is a certain incompatibility between socializing the child into the group known as "America" and socializing him into the group known as the "world." The implication seems to be one of a conflict between loyalty to America and loyalty to humanity. In the same way people who would object to specific French education from an ethnic point of view, might do so because they see an imaginary conflict between loyalty to the French group and loyalty to America. If such conflict exists, consistency would demand the rejection of American education. As we feel that no such conflict exists, the extension of similar rights to the French and to other ethnic groups, unless their anti-sociality can be proven, naturally follows.

"The reason why we do not feel compelled to give up American education for the sake of socializing the child into the world is threefold. In the first place, we perceive in America a large group with many and varied shared interests. Secondly, this group not only shows many and varied interests shared by individuals within the group but also much interplay

1. Gamoran, E., *Changing Conceptions in Jewish Education*, book II, page 51.

with other groups outside of America. For this reason we do not fear any limitation or narrowing of interests. Thirdly, we conceive for other reasons that America is one of the finest means toward the socialization of the child into the world."²

So, although the writer feels that group life and group education are their own justification,³ and that it is suppression of life that requires justification, he nevertheless conceives group education to serve the larger end,—socialization into the next larger group and into the largest group. For, we would hardly expect anyone to be able to participate intelligently and effectively in community life if he has not first learned to participate sympathetically in family life. It would seem that the initiation of the individual into small groups is a necessary means for his socialization into larger groups.

VALUES OF SPECIFIC GROUP EDUCATION

One might still ask what may we expect as "character results" of specific group education. It has already been pointed out that the home plays a significant part in the development of certain attitudes on the part of the child. It should now also be pointed out that the formation of character is not merely a matter of time. To be sure, the institution or the group in which the child spends a major part of his time has more opportunity to develop attitudes that will count for or against good character, but time is not the only element. The nature of the experiences that the child undergoes in those groups is of equal if not of greater importance. Certain experiences are of greater intensity. For example: in the home such events as birth, illness, marriage, and death take place. These experiences are intimate and of great intensity. The intensity of the reaction surely enters as a factor in the formation of attitudes which determine subsequent action. People are coming to realize that certain attitudes affect character more than others because they are emotional-

ized, and because such emotionalized attitudes of children are formed to a considerable extent by father and mother. It is also fair to assume that parents as a whole are eager to see their children develop into worth-while men and women. The attitude of children to parents should, therefore, be one of respect and sympathy. This is too often, unfortunately, not the case with immigrant children who enter the public school and do not at the same time receive supplementary group education.

The children quickly adjust themselves to the new situation in this country, at least superficially. They learn English, they associate with their new friends in public school, they join clubs, they feel that they are a part of the new environment. The home, with all its possible social influence for good, stands in direct contrast to the public school, because the parents (who are older) find difficulty in adjusting themselves to their new environment. Whatever we may say of Americanization we ought to realize the difficulties involved in the case of an adult who comes, let us say, from an eastern European ghetto or from a small village in southern Italy, and who cannot adjust himself to this new environment. The process requires patience on our part and time on his.

The child in the meantime treads his new path. In a very short time the parent, accustomed to a totally different environment in his old home, makes the sad discovery that he does not understand his own child. At times he is not even conscious of this lack of understanding any more than the child is of his steadily growing away from his father and mother. A chasm is thus created between members of the same immigrant family, between parents and children, a chasm which is the cause of many a tragedy in immigrant life in this country. The negative effect of such a breach upon the character of the children can hardly be overestimated, and the only way by

2. *Ibid.*, book II, page 52.

3. Berkson, I. B., *Theories of Americanization*, chapter IV.

which this disaster can be overcome is through a special supplementary system of education that will perform the function of enabling the child to be sympathetic to his parents at the same time that he is adjusting himself to the new environment, and of teaching the parent to follow the child's progress sympathetically, and at the same time try to adjust himself. Surely here there is involved character education both of children and adults.

It should also be pointed out that many of the basic attitudes which children form in the home have a great deal of feeling accompanying them—feeling so deep that it is at times more powerful than intellect to determine later action. As has been pointed out by Briggs,⁴ such attitudes can be great forces for good or evil. They would do good if they had the proper intellectual justification in addition to the accompaniment of feeling. Left to itself the home may not be in a position to judge which attitudes are intellectually justifiable and which are not. The supplementary school, which we assume would be under the care of teachers, principals and workers in the field of education, is in a better position to evaluate some of these attitudes, especially if they are related to certain customs and folkways, to the mores of the group.

Here is the opportunity of religion and the religious group. Part of this education and influence upon character may be exerted by the church or the synagogue. The social life within the religious group, the various religious celebrations, the attitudes to study and to leisure that can be developed in such an institution as the church or synagogue center are manifold, and each of these may be considered a factor in the formation of character. Now both home and synagogue or church can be affected a great deal by special group education, for it should have as one of its primary aims the affiliation of the children and their socialization into these

groups. If group education does not accomplish that, it has failed in its purpose.

It might be well here to digress for a moment to point out the significance of this conception of character education as dependent upon the life led by the children and upon the intensity of their experiences, in relation to a changing conception of the religious school. In the past the religious school was always associated with a certain amount of mysticism. The school had to transmit either a special conception of God or at least the idea of a personal God. Many schools and many religious teachers still conceive that to be their function today. At the same time, if we wish to face the facts frankly, we must admit that there are many who have eliminated such conceptions from their thinking and consider the religious school a place for moral instruction only. Now, from the point of view of the limited time it gives to instruction, the religious school would have little claim or little opportunity to bring about moral conduct, but if the religious or ethnic school can serve as a lever with which to lift the home and the church into a state of living and functioning entities, it will have a great opportunity. Everything that group education can do through the home and through the church for the development of character will be indirectly, if not directly, influenced by the group school.

GROUP EDUCATION AND ATTITUDE FORMATION

Besides the influence that special group education may exert upon home and synagogue, and therefore upon character, there are certain general attitudes which might be expected to be the direct outcome of group education and, therefore, closely related to character formation. One of these is what I like to call the broadening influence of education by a special group. The customs of one group, generally a small group, are ridiculed by another group, especially if the second is the larger.

4. Briggs, T. H., *Curriculum Problems*.

Does this fact involve character or not? Is such an attitude of ridicule a result of intellect having logical justification, or is it only too often a result of rationalization, in accordance with Professor Robinson's definition of the word, namely, assigning a reason for a favorite belief? Does an attitude of superiority or cold indifference to the practices of foreigners necessarily indicate the presence of good character or the absence of it? If it should be true that we can be sympathetic to the ways of life of other people even though they be different from our own, has not group education something to contribute along the line of character development in this respect? Does not the fact that a child learns more than one language, more than one history, accepts the burden of another culture, tend to broaden his character, to make him less provincial and more a citizen of a world trying to grow more democratic?⁵

Furthermore, whenever a small group living in the midst of a larger group attempts to maintain and foster a separate culture, it is not merely accepting an additional burden. It is also undertaking the difficult task of criticism. For a critical attitude means the ability not merely to follow the crowd, but to stand alone when necessary. "Free moral judgment" implies the ability not merely to follow what is reputed to be right, but also to question and to be critical of it, and perhaps to change standards. There is, no doubt, a tendency to shift from group conformity to absolute opposition to group control. Such attitudes are developed in the home, and again, let me emphasize, in a definite type of home. The public school is not the first to undertake the task of developing these attitudes on the part of children. The home always precedes it and often the religious school. And yet a great deal of one's character may depend upon the discovery of the golden mean between slavish obedience to group domination and utter rebellion against group con-

trol. Such a golden mean is the ultimate result of many opportunities to exercise a critical attitude in many situations confronting the individual. Surely this is in some way affected by the need of becoming the possessor of another culture besides that of the majority group. Surely this is affected by the process of integration into a religious community, especially if the religion is not that of the majority.

There are many more attitudes that one might mention as being possible experiences of the individual who is socialized into certain small groups, but there is at least one more that is most worthy of attention, and that is the attitude of open-mindedness. Certainly not all situations that confront us in life are going to be the same. Whether action at any one time will be right or wrong may depend on our ability to be open-minded and to suspend both "judgment" and "feeling" before we act. An attitude of closed-mindedness is not conducive to the possibility of right action from this point of view. Briggs points out that "one is in general conservative or radical, restrained or impulsive, temperate or extreme."⁶ As we all have such tendencies, and as these involve attitudes to right and wrong, it is important to consider whether open-mindedness cannot help toward desirable action in many cases. From this point of view the value of being initiated into a community besides that of the state of which one forms a part is paramount. First of all, the additional experience relates the individual to another group. Secondly, it performs also the function of relating him, geographically (not politically) speaking, to a culture that is being fostered in another country, thereby bringing him nearer to internationalism. And in the case of such a group as the Jewish group, or such groups as the great religious groups, he is related very definitely to a "society" the world over. This, it seems to me, would result in a greater recognition of the possibilities of life, of

5. Berkson, I. B., *op. cit.*

6. Briggs, T. H., *op. cit.*, page 58.

greater open-mindedness and, if you will, receptivity to internationalism and peace, which so many of us pronounce with our lips but do so little to bring into reality.

Once more before closing my paper I wish to refer to the "emotionalized attitudes" which, in accordance with Briggs, play so important a part in character formation. It is quite possible that emotionalism operates almost all the time. We control the processes through education, through teaching the correct reason as an accompaniment of a process that would otherwise be purely emotional. This, of course, is possible only where there is conscious educational effort.

It should be pointed out here that the subject requires a great deal of careful study, or we shall be unable to say whether all reactions are emotionalized and to what extent, and still less how such emotions can be controlled in the educational process. The fact that certain ethnic groups like the Anglo-Saxon are inclined to exercise, relatively speaking, control of their emotions, (coldness), while others, like Jews and Italians, are more inclined to free expression to their emotions, should be considered in relation to the possibilities which group education affords. Within the intimacy of the ethnic group emotions expressed may be freely studied. The attempt to hide and restrain an emotion which is a natural and free outgrowth on the part of an individual may lead to hypocrisy, while its free expression may lead to the development of genuineness and sincerity. Those "Americanizationists" who think that dull uniformity is a virtue and diversity of intellectual interest and cultural satisfaction a vice, should find in this idea food for contemplation. For the study of the emotions free expression is necessary and concealment a hindrance. Free expression is more likely to take place if special group education provides the opportunity for it. If it is true, as Professor Kilpatrick has pointed out, that moral education requires the addition of wholesome inter-

ests and a relation of new interests to old interests, what better opportunity can there be found for such education than that of developing an interest in the culture of one's group. Through participation in the group culture the individual learns to be responsive to the home and the religious or ethnic group, and through those to the larger group, even to the largest.

CONCLUSION

If the above analysis is correct, certain corollaries, it would seem, naturally follow. First of all, secular educators interested primarily in the public school should at the same time look with sympathetic interest upon the religious school. Guarding faithfully the fundamental principles of the separation of church and state, they might well take the attitude that the public school should not so occupy the time of the child as to make a supplementary group education after public school hours impossible, on account of late sessions and lack of time, or on account of fatigue.

Second, public school educators should realize that the ethnic school is not merely a matter of a few self-conscious immigrants, eager to preserve themselves regardless of what the consequences might be to the larger group, but one of their greatest allies in the development of character. Through it, as through the religious school, the individual is enabled to be sincere, to know himself and his past, and to recognize that these factors in some way affect him as an individual.

Third, the public school should, in all neighborhoods, but especially in neighborhoods in which there are many immigrant children, reorganize its curriculum with a view to including special courses that will give all children in America a sympathetic attitude to the ethnic antecedents of each other. Great care will have to be taken that such courses should be prepared by careful students who are

acquainted with their respective groups and who could be relied upon on the one hand not to sing panegyrics and on the other not to write on the basis of prejudices.

From the point of view of the religious or the ethnic school, the above analysis points to the need of integrating the children into such institutions as the home, the church or the synagogue, and not merely of teaching a certain curriculum. Second, each group providing group education should examine its own past with a view to emphasizing those values that will lead to certain generalized attitudes making

for desirable character development. Only through an intelligent appreciation on the part of secular and religious school authorities of what constitutes character, of the means of bringing it about, of the need of open-mindedness, of the need to study the constantly growing scientific experimentation in character education, can we hope to develop a generation of men and women that will make the America of the future known in the world not merely as a land of material wealth and mechanical and industrial progress, but also as a nation of great cultural and spiritual interests.

CHARACTER BUILDING THROUGH THE PRESS

WILLIS J. ABBOT*

HAD I been given the selection of the topic to which I am speaking this morning I think I would have phrased it "Building the Character of the Newspaper." For it would seem to be obvious that no very estimable character can be communicated to men and women by newspapers themselves destitute of that essential qualification for rendering service. And many of them—not all by any means—are lamentably without character. One wonders why. It is not a complete explanation to say that most owners of newspapers have ceased to regard them as anything more than mere business enterprises, devoted primarily to gathering in the largest number of dollars for their fortunate possessors. Even if that were in fact their sole function it would not justify the depths of intellectual and social degradation to which some of our most prosperous dailies have descended. There is nothing ignoble or characterless about the United States Steel Corporation, about Henry Ford's great business

enterprises, about such great merchandising institutions as Marshal Field's, Wanamaker's, or Altman's. Why then should we be forced to inquire into the ethical basis of the newspaper profession alone?

Primarily because the daily press furnishes to probably nine-tenths of our people their only reading, their main point of contact with human thought and human activities outside of their own narrowly restricted circles. Of late the motion picture industry has come to share with the newspapers the task of widening the intellectual horizon of the masses. Whether the scenario writer is doing his work more acceptably than the editor is rather more than doubtful. Whether the individuals in authority, back of scenario writers and directors, have even as high a sense of responsibility to the public, or a less inordinate desire for financial profit than the proprietors who stand back of and control them, is, I think, even more doubtful still. Both find their chief advantage in a direct appeal to the masses and in accepting the tastes and the ideals of the mob. To both we might apply the

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reflection of Havelock Ellis, "So we must be prepared to accept good humoredly the reply of the average person to any invitation to lift man that further inch higher, a reply that is sure to be a cheerful, 'I don't think.'"

Aside from the fact of its almost universal appeal the press has directly invited the measure of responsibility which is laid upon it. The most obscure paper proudly proclaims itself "the tribune of the people." Editors—and for that matter publishers who never did and never could write an effective line—like to refer to themselves as members of the Fourth Estate and to quote, when they can remember it, Burke's eulogy of the reporters in the press gallery. A sense of humor happily restrains them from claiming quite as much as did that historic paper of our colonial days which carried at the head of its editorial columns these modest lines:

"Here shall the Press the people's rights maintain,

Unawed by influence, and unbribed by gain."

Accepting, however, the daily press as it is, admitting that its ideals are not of the highest, perhaps indeed little higher than those of the majority of the people who look to it for their main reading and source of information, what are we to say of its influence as a formative force in the building of character among its readers? The answer to the question depends a good deal on the way in which they read the papers. One of your most brilliant townsmen, Mr. Meredith Nicholson, quotes the late William G. Sumner as saying that a newspaper should only be read standing. Only so, he thought, would one avoid wasting time upon it. The idea is not without merit. Every reasonably well-edited newspaper contains something of interest and value to everybody, but not all of the matter published in it is of importance to anybody. Bedtime stories have their place, and so too has an intelligent discussion of the operations of the

Dawes plan, but we don't expect the same person to read both. I was impressed the other day by the argument of Mr. H. F. Harrington, Director of the Medill School of Journalism, to the effect that school teachers should teach pupils what to read in the newspapers. And why not? We all select, so far as possible, what we shall know and experience and accept of life. The newspaper, as the reflection of life, should be subjected to a similar process of selection—first by its editors, then by its readers. I do not propose to ignore the responsibility of its editors for this work of selection, but will return to that again.

"Children," said Professor Harrington, "should have it explained to them that scandal and crime are not normal but exceptional and that they should use discrimination in the choice of news matter as well as of other things."

"Right O!" as our slangy English friends would say. Men are but children of a larger growth, and I would like to see something of the sort explained to our editors. However, let us be fair. I think there is discernible among publishers a tendency to "soft-pedal" news of a hurtful character. Probably if newspapers came to be generally used in the schools this tendency would be accelerated.

After all it is not children alone who need instruction in the art of newspaper reading. A good many adults,—shall I say most of them?—select what is most trivial, or most prominently displayed in the paper, and let it go at that. Character is not upbuilt by a course of newspaper reading confined to the baseball news, the more exciting criminal news, and the comics. Is it the fault of the newspaper editor who may have given a large part of his paper to really important and constructive news and comment if readers gulp hastily of its little condensed trifles and turn to business or to bridge for the improvement of their minds? Every editor who has any sense of the dignity of

his profession can recount to you disappointing experiences with friends who have missed or ignored articles of great importance in his paper, only to turn to those that were commonplace or perfunctory. Character of a higher type could be built by newspaper reading if readers would school themselves to read that which is best in them.

"Then why print anything but the best?" is the natural inquiry. If both youth and age are to be taught, or encouraged, to avoid stories of scandal and crime, why print them at all? The process of making a newspaper, like the process of living a well-rounded life is selective. Why not choose only the best and let the rest go?

Can anyone do that in life? No, much as we may desire to reject all that is base, ignoble, inharmonious, distressing, harmful, some of it will obtrude into everyone's daily round. Even more is it forced upon the newspaper. A man may live his life according to his own canons and morality and ethics if he chooses; a newspaper being forced to appeal to the multitude or perish must represent a cross section of the tastes, wishes, and inspirations of that multitude. Even if its owner were so heedless of profit as to keep the tone of his paper high above that of the mass he would fail in a certain sense, for he would never acquire the circulation which some less scrupulous rival would gain, and, lacking the circulation, would fail to exert that power for good which access to the minds of half a million people a day would give him.

There are few newspaper owners who stand ready to sacrifice circulation to ideals. If you blame them consider for a moment their position. The newspaper which you buy for two or three cents costs five or seven cents to manufacture. The publisher's manufacturing loss is made up by the sale of his advertising space. In the main the demand for his advertising and the price that will be paid for it is determined by the size of his

circulation. Merchants, prominent citizens, often, who deplore the low tone of the local press, will nevertheless be perfectly frank in telling a publisher that if he wants their business he must get circulation; if he wants higher rates he must get a bigger circulation. Unfortunately the quickest way to get mass circulation is by the broad inviting path of sensationalism.

Mankind in the mass is responsible for this situation which so obviously encourages sensational journalism. Until a page of constructive news will bring as much circulation as a page report of a heavy weight prize fight the editor who must get readers will cut down the former and expand the latter. You would be amazed to know how much the public zest for criminal news affects the publication of more valuable matter. The foreign editor of a great newspaper once told me that every time there was an outbreak of banditry in his town he got prompt orders to notify London to hold down on cable news as the paper was going to be overcrowded. It sounds ridiculous, but it was good business, for three columns of car barn bandits or machine gun murders would sell more papers than the same space given over to the latest news about Locarno or Mussolini's activities near the French border. The advertiser who supports the paper buys circulation; he does not buy efforts to build character through newspapers. I wonder if a good first step might not be to so develop the character of the advertiser that he would manifest a preference for circulation built on honest, decent, news-gathering and sane comment, rather than upon sensationalism and cynicism. Indeed I believe that will come. Already advertisers demand that the pages on which their announcements appear shall be kept clear of fraudulent or obnoxious ads. Perhaps in time they will insist that the news pages be kept equally clean.

How essential it is that newspapers should be so changed in the direction of a

more educational character! Their monster circulations are razing our forests and their crumpled sheets, discarded after the merest glance, litter our streets and homes. They are one of the great phenomena of the day, no more to be ignored in their good and evil than the weather in its tumultuous changes. They are rather like the weather in the fact that, as Mark Twain said, everybody talks of it but nobody seems to do anything about it. Naturally the question arises, who can do anything? Who but the public it serves—the great reading public and the advertising public. If the newspaper, or any newspaper, today is failing in its true mission, namely that of giving useful information and wise interpretation of the news to its readers, these two forces can compel it to retrace its steps and follow the path of righteousness. Nor do I mean by this an organized revolt of all readers, or of all advertisers. That would be impossible. But expressions of disapproval from a very considerable fraction of these supporters would produce results. Newspaper editors and owners are as responsive to public sentiment as anyone else; more so, perhaps, for they, more than anyone else, are in a position to judge how effective that sentiment is when aroused.

Another thing worth noting now. I believe that any well-equipped observer of the newspaper field in the United States will agree that the newspapers today which are on the soundest financial basis are those in which the element of sensationalism has the smallest space, those in which the thoughtful or instructed reader can find the most of value, those which, read intelligently, will do the most to develop and build up character. In every great city there are scandal mongering sheets but their status is always shady, and the process of newspaper consolidation is steadily reducing their number. We are of course confronted in New York by the tabloid or picture papers which have no purpose save to entertain their read-

ers at the least possible drain upon the revenues which enrich their proprietors. These I think can be left out of consideration in a discussion of this sort, much as Beadle's famous and profitable dime novels might be omitted from any consideration of American literature. The papers which are cleanest, most dignified, most thorough in their search for news and most intelligent in their interpretation of it, are the ones that stand best in their financial community. You are gathered here from many cities and I ask each of you whether it is not the fact in your own community. I know of only one great city in which the rule does not apply and I am too prudent to identify it.

Walt Whitman said that the way to make a nation great is to produce great persons. I think that the way to make the daily press efficient in character building is to encourage it in every forward step and emphatically condemn it when it turns to sensationalism. Better readers make better papers and in the end better papers will make better readers. I don't believe it is worth while worrying too much over the tabloids to which I have referred. They are probably not depraving any class of readers not already depraved. Either they draw their readers from a class which had read nothing prior to their establishment or they take them away from the more sensational of the established papers. The New York Times has not suffered from their competition; the New York American has.

I was interested the other day in looking over Bryce's *American Commonwealth*, a book already forty years old and almost as out of date as De Toqueville's *Democracy in America*, to see that he ascribed the smaller influences exercised by American newspapers over their readers, not to the intellectual inferiority of American editors to their British, but to the superior intelligence of American readers. Perhaps in the mass that is less true today. The flood of ill-educated Continental European immigration has

come upon us since Bryce wrote in 1884. But even at that the American editor addresses undoubtedly the best educated and most intelligent reading public in the world. This being true is it not reasonable to suppose that that reading public is going to demand increasingly newspapers of the type that, read intelligently, will contribute to a steadily enhancing national character? Is it reasonable to anticipate that newspaper owners will be deaf to this demand? In a long experience in journalism I have not found the proprietors of newspapers lagging behind in public spirit, patriotism, or desire to serve. We mere hired editors have

sometimes felt that they fell behind us in purity of purpose and elevation of sentiment, but that was perhaps only the instinctive impatience of enthusiasts with any form of limitation being imposed upon their activities. Most of us will admit that financial and economic conditions affecting the successful publication of newspapers have made some curbs on editorial enthusiasm needful.

To sum up, I think that intelligently read the American newspaper is equipped for the building of character and that the more intelligent readers make their needs known to the publishers the better and higher this equipment will become.

BISCOE'S BOYS

RANDALL J. CONDON*

STRANGE subject, isn't it? I was asked in the lobby, "Who are Biscoe's Boys?" I said: "Come upstairs and I will tell you."

"On the train to Lucknow, February 9, 1925," a letter written to me by Dr. Wilfred Grenfell, begins as follows: "Dear Mr. Condon: I have just been seeing in Kashmir some of the best inspirational school work I ever saw." Dr. Grenfell was on a tour around the world and had been seeing the finest things everywhere. I knew of his experience and observation in America and England and in other parts of Europe and, when he wrote that away up in Kashmir he had just been seeing the most inspirational school work, I said, "That is interesting." For about all I knew of Kashmir was the name applied to shawls they used to wear when I was a boy. It seemed so far off. Coming out of a far away land the statement of "the best inspirational school work I ever saw" by one who had observed widely and carefully, arrested my attention.

Continuing, the letter said: "The head master and inspirer of everything is the Rev. C. Tyndal Biscoe, an old friend of mine, when I worked among boys in Whitechapel near our hospital." The last I had heard from Dr. Grenfell was when he was writing some stories for me down in Egypt. I had said: "I want about four stories dealing with boys. Can you find time to write them?" He replied: "I am going to spend Christmas Day at Bethlehem; but before I go on I will send you the stories that you want." The stories reached me, one dealing with a boy of Egypt; the second, the same; third, a boy in Labrador; fourth, a boy in the Canadian Northwest; and fifth, a fine athletic chap in England. That was the last I had heard from Dr. Grenfell until in February "on the train to Lucknow" he wrote about the work that he had seen in Kashmir, by Tyndal Biscoe. In spite of the splendid work done by others, "he has done more for Kashmir than any one man ever did. His is inspirational work for boys, taking boys into his school from the timid characterless native and making them into strong Christian gentlemen." I said: "Not only

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in Kashmir but in America, in Indiana, in Indianapolis, that must be our purpose: to take the boys and girls as they come from the homes and make them into strong fine upstanding citizens."

"I am ordering sent to you from London," Dr. Grenfell wrote, "his book and his reports. They show his methods. One man, a former student of Biscoe, now Minister of Supplies and Stores in Srinagar said of Biscoe, 'He taught us by doing things to do things.' His position of trust was a testimony to his teacher. I can only write badly on this shaky train. I have no time in the cities, as we are working hard to learn everywhere by seeing, ourselves, all the forces making for righteousness as we pass by. One instance will do. Biscoe hates cruelty as his Master did. He determined to raise a standard of kindness to animals in a country where cruelty is abominable. So he and his boys held up drivers to spill heavy weights off overweighted ponies and donkeys. Of course it took immense courage, as much as in his way it took for Christ to drive the rogues out of the temple. The law ordered him to desist. Biscoe tells how the authorities came to him and ordered him to have the boys stop interfering with the drivers of donkeys and ponies. It was not illegal to be cruel. Biscoe replied that 'they would continue until it was made illegal.' Cruelty to animals has now been made illegal."

Then, about two or three weeks later, there came into my office the material sent from London. There were annual reports, twenty-five of them, but instead of being so named they were called "Breaking Up and Building"; "Coaching in Kashmir"; "Coaxing in Kashmir"; "Paddling in Kashmir"; "Steering in Kashmir"; "Towing in Kashmir"; "Punting in Kashmir"; "Plugging in Kashmir"; "Training in Kashmir"; "Odds and Ends in Kashmir"; "More Odds and Ends in Kashmir"; "Scouting in Kashmir"; "Men in the Making in Kashmir"; "Road-mak-

ing in Kashmir"; "Rock-shifting in Kashmir"; "Forging Up Stream in Kashmir"; "Straighter Steering"; "A School in Action"; and "Character Building in Kashmir".

"What a pleasant thing it is that one does not know the future." Biscoe tells of his first experience in trying to teach the boys in his school. He believed that boating was a good thing. He discovered, however, that only the coolies performed manual labor and that no Brahman must ever use a paddle or an oar or in any way propel a boat, or defile himself with manual labor. He said, "I will have to change that; I must get these boys to do something." He built a boat and placed it on the river. "We will go down and learn to row." Not a boy would touch an oar. He tried to get the boys to take part, but they could not, because it was against their religion; because a muscle on the arm was a sign of servitude. They could not perform any work of that kind. It was against their religion, also, to touch anything made of leather, and the oars had leather buttons on them. "I must get the teachers to do that," he said. He called the native teachers and told them he wanted them to set an example for the boys; to go down and row. No one would start. He argued a while, but nothing happened. Then he did the thing that brought results. He took each one by the coat collar and applied his knee to them at the head of the stairs. By the time they had reached the bottom, Biscoe was there too; he loaded them into the boat, got in himself and pushed off. He ordered them to row. They again replied that they could not; it was against their religion. "Do you hear those falls down below there? You will either row or go over." The roar of the falls came nearer and nearer and then they forgot their religious scruples and grabbed their paddles. Biscoe took his, knowing better how to row, and after much struggle they rowed back to the School.

In one of the books from Kashmir there is a picture showing a body of water in front of the school, filled with boats and crews, for it has now become a great annual event not only for Biscoe's school, but all of the schools of that religion, to come to the river and take part in this national regatta.

Biscoe goes on to describe how upon different occasions he had the boys go out to do things; to take part in the activities of city life; for education that does not function in terms of service ceases to be very much worth while. This is just as applicable to America as to Kashmir.

At one time he sent his boys to clean up the dirty places of the city, to drain the streets and inculcate habits of sanitary living. Consider what it meant for those boys of high-caste families to take part in this manual labor, to come into contact with dead dogs and all the filth of the city. But they carried it through.

Another time, famine came on. They went out to take part in feeding the people of the city. They commandeered the supplies, taking them away from those who were hoarding them, and fed the people.

The story goes on to tell how he won his way against all difficulties, telling in a most modest fashion how his school, through service, through sending the boys out to do things that needed to be done, accomplished great things and encouraged them to go on through life, practicing what they had learned in school. That should be written over the portal of every schoolhouse in America: home and school, the city and industry should be tied together so that education may result through the application of what is learned in terms of useful service.

All schools have report cards. Teachers spend many weary hours in tabulating the results; giving a grade of so much; A, B or C, in History, Geography and Arithmetic. In Biscoe's school, instead of "report cards" they have a character

sheet. Each boy has a page and rates himself and three times a year his "character is overhauled" and written down. Three times a year the marks are given. There are three divisions, "mind, body and soul." Under mind are English, Mathematics, Geography, etc. Under body are gymnastics, boating, swimming, games, manual labor. Under soul are "conduct toward master; toward boys, school, and city," and obedience, truthfulness, honesty, unselfishness, pluck, good temper, absence of dirty tricks, self-control, cleanliness, and punctuality. Biscoe says he never puts down his signature until a boy is satisfied with the marking. When a boy considers that he has not been marked fairly by his teacher, the whole class is asked to discuss the matter and decide the question. It seems that a teacher might be losing some of his prestige by so doing; but not so, if he is the right kind of a teacher. They have had a few cases where boys have considered themselves too highly marked.

The foregoing gives just a taste of what Biscoe is doing in Kashmir. Fifteen hundred boys are being educated in terms of righteousness; service and character. I could well understand, as I read that little book, how it was that this dynamic man, who had fixed his eye above small things and was interpreting education in terms of life, soul and spirit, was able, through action, to stimulate these boys and reform the city and the province in such a way that now Biscoe's boys are called to places of responsibility in the government of Kashmir. It is a badge of honor for a boy to be able to say that he is one of "Biscoe's boys."

Great teachers in England and America, men and women whose lives renew the souls of boys and girls who come under their inspiration and instruction, are the sort we need. The thing I want to emphasize this morning is this thought; we can teach only what we are. No teacher can teach more than he is; and I suspect that he teaches about all that he

is. Good or poor, he himself is the greatest factor in his teaching. The teaching within the schoolroom that is bound up in books or spoken words, that is not the expression of the fine soul of a teacher, fails to carry over, and it becomes fruitful for the pupil only when he himself is given an opportunity to express in action the things he has learned. Our teaching is most profitable when it is shaped in such a way that it expresses itself in terms of service to others, to the neighborhood, the city, the school, to other pupils; for the test of the difference between education that functions in terms of character and that that does not is largely determined by the question of self-forgetfulness—service to others.

WHAT SHALL WE TEACH?

Teach the fundamentals in education;—interpret life in terms of life; combine books and things, work and study. Teach honor, duty, truth; courage, faith, hope; love of home and of country; reverence for God, for each other and for all his lowly creatures. Teach self denial and self-reliance; kindness, helpfulness, sympathy; patience and perseverance; obedience and punctuality, regularity, industry and application; love of work, joy in service, satisfaction and strength from difficulties overcome.

Teach *reading, writing and arithmetic* of course; but not as fundamentals, except as in the learning one is taught to read fine things, to write beautiful thoughts, and to know that in the fundamentals of life, the sun of one's happiness cannot be obtained by subtracting from others; and that the way to multiply the value of one's possession is to divide them with others, especially with those in need.

Teach *geography*, but only that to world knowledge may be added world sympathy and understanding and fellowship.

Teach *history*, that against its gray background of suffering and sorrow and

struggle, we may better the present and may project a finer future.

Teach *civics*, to make strong the ideals of liberty and justice; and to make free, through obedience, the citizens of a republic.

Teach *science*, but always as the handmaid of religion, to reveal how the brooding spirit of God, created the world and all that is therein and set the stars in their courses, in accordance with the eternal laws that he himself had ordained.

Teach that which gives intelligence and skill; but forget not soul culture, for out of this comes the more abundant life bringing forth the fruits of the spirit.

Teach music and art and literature; reveal beauty and truth; inculcate social and civic ideals.

These are the real fundamentals in education, for "character is higher than intellect," and the soul shall never die. And there has never been a time when school and college needed more than now to take account of what they are teaching and the way they are teaching, and to place the emphasis where it belongs on the things that make for right and noble living.

There must be set up in our teaching, ideals that will be carried over into action. Sometimes spoken words carry over; sometimes they count for little. When principal of a small high school back in Maine, I believe my best teaching was not done in the five days when I taught within the school house. My best teaching was done on Saturdays when I lived with the boys and girls in a sail boat on the river. When Saturday morning came we prepared our luncheon and as many of us as could went out for the day. We sailed down the river and landed on some island, cooked our bacon and potatoes, and in the evening came home after a good day lived together.

Not long ago I had a great longing to see the little country school house where I first taught school. Forty years had passed. I went back. All that was left

was a pile of brick from the chimney. Weeds were growing everywhere. Sadness was in my heart as I stood on that spot and thought of the boys and girls who had lived there with me during my first winter in teaching. I looked down the hill to an old house that was still standing. I went down, and in answer to my knock I heard trembling footsteps as an old lady came to the door. I said, "What has happened to the schoolhouse?" She replied that it was torn down five or six years ago. I asked, "Where are the children?" (There were forty of them when I was there.) She said there was only one now living in the district and that he was transported to another school. She wanted to know why I asked, and I told her I was interested to know because I had once taught school there a good many years ago. She asked my name and I said, "Condon." Then she turned and called, "Jimmy, come here." A great six-foot lumbering man came in and I remembered that he was the little chap who sat on the front seat to whom I taught the "A, B, C's." Jimmy didn't remember the A, B, C's, nor my attempt to teach him to spell or to write. His tribute was this. He said: "I remember how at recess time you used to slide down hill with us." After all those years he remembered that I played with them; lived with them.

"Come, let us live with our children." If we, as teachers, come into sympathy with them and understand them, if we live and work and play with them, then our words shall have weight; they shall result in character.

A chief engineer on an ocean steamer, in a letter dated "North Atlantic Ocean" and written to a friend of his, said: "I have always remembered the advice given by Mr. Condon. 'Start out in life to build a castle. You may end by building a wood shed; but the more you do on your castle, the more lumber you will have left for your wood shed.'" It was a homely expression, but the boys knew

what I meant. I had not remembered it but it had stayed in a boy's heart for forty years.

There is a satisfaction in believing that if the words are sincerely spoken, they will somehow remain. If we try to shape our teaching in such a way as to cause it to function in terms of life, then what we do and say shall be worth while and the returns will come back to us.

A good many years ago I tried to have the boys and girls of a certain city have their education function in terms of service to the community. When I first entered that town I was impressed with the large number of rusty tin cans lying around everywhere. I had never seen so many. I couldn't see how the city was ever going to get rid of its tin cans. I knew the grown-up people would never clean them up; and I was sure the city would not make an appropriation large enough to take care of the work that would be involved in doing it. One Arbor Day I took occasion to express the thought that perhaps the boys and girls of the schools could do that sort of thing. But I knew they should be set to doing a job that would appeal to them, and it isn't very inspiring just to clean up tin cans.

I asked them how they would like to have some playground apparatus. They were very excited over such a possibility; and I suggested that I might find a way in which we could get some. I told them I thought an arrangement could be made whereby in exchange for the old tin cans that they gathered they might have bright new playground apparatus. I consulted the smelting companies and asked if they would enter into a plan to use the old tin cans for smelting their ore. They agreed to give a certain price—the exact amount I do not remember. But they said the cans would be of absolutely no use unless they received them in a flat condition. More chance for work! All boys like to pound and to make a noise and this would help to make the work more interesting. I

told the children of each school that they could have the funds that came from the tin cans they cleaned up.

You should have heard the music of the tin cans! Work began at five o'clock in the morning and lasted until six or seven at night. When Arbor Day came around nearly every tin can in the city had been gathered, flattened, piled up, loaded into cars, decorated with flags and sent away to the smelters. We had a great celebration. And in return came the playground apparatus.

I remember one of the most lonesome little boys I ever saw, standing on the playground after having worked until six one night. He looked up with great sorrow in his eyes, and said: "Ain't there no more things to clean up?" Another one said: "It is wonderful how much a boy can do when he gets interested in a thing." That is the solution. Get them interested in things that are worth while.

In Cincinnati we organized in 1915 a Civic and Vocational League, founded upon the Athenian Oath and having for its motto; "Know your city; love your city; serve your city."

The children of Cincinnati are studying the history of the city: against this background they hope to project a finer city for the future; and they are seeking for opportunities to perform a finer service in the care of the city, and in city planning. Whether in America or in Kashmir, the problem is the same. Education that functions in terms of social and civic service is of the highest importance in developing character. We can do this not only through building up finer ideals in the school but in organizing our work in such a way that it shall function where useful service needs to be performed.

I had not been back to my childhood home in the spring for many years. Every summer I had been there—I had never missed a year—but not in the spring time.

Two years ago, being in Boston in May, I had a great desire to go back when the violets were blooming along the brookside. I wanted to tramp through the woods and see the lady slippers in bloom under the trees. I went, and I saw them. They were as beautiful as I remembered them; they made my soul glad.

And then on Sunday, with my brother, I walked along the little country road to the Sunday school on the hill-top, a mile and a half away. As we walked along the road winding in and out along the beach by the shore of the cove, I saw a picture more lovely than any that I remembered from childhood, for growing up from under the bank were apple trees in full bloom, a great wealth of them along the roadside, giving beauty and fragrance to that May morning. I said, "I wonder how this has happened. I don't remember ever having seen them here before. Who planted them?" And my brother said: "Don't you know; don't you remember how, when as boys we walked along this road to school carrying our dinner pail which contained the lunch mother had put up for us, there was always an apple; and as we ate them we threw the cores over the bank. The seeds we threw away took root, some of them, and now from the cores of the apples that we threw away as worthless, have come these trees. May is filled with the fragrance of their blossoms. If you stay on until October, you will see the trees loaded with fruit." I stayed, and the trees with the ripened fruit were even more beautiful than they were in the spring time.

"What now we do, we know not
But shall hereafter know
When the seeds which we are sowing
To whitened fields shall grow.

'Tis a rich, young soil you're tilling
Then scatter the good seed well;
Of the wealth of the golden harvest
Eternity will tell."

A DRIFT TOWARDS CHARACTER EDUCATION

O. P. KELLER*

MODERN YOUTH

IN the very beginning I wish to go on record as a believer in modern youth. I believe in its hatred of sham and hypocrisy and I believe in its future. In fact, if we are to credit reports furnished by history, there may be some improvement in this generation over our great-grandfathers. In my hand I hold a clipping from the current literature of the year 1827, and as I read from this, you will see that a century ago there was prediction of dire calamity:

"A glance at our country and its present moral condition fills the mind with alarming apprehension. The moral desolation and flood tides of wickedness threaten to sweep away not only the blessings of religion, but the boasted freedom of our republican institutions as well. Every candid person must admit that if ignorance, licentiousness and a disregard of all moral laws prevail in our communities, then demagogues and spendthrifts will sit in the halls of legislation; ambition, self-aggrandizement, and a love of power will supplant patriotism, public spirit, and attention to the best interests of the nation. Due to no moral restraint, the freedom which we enjoy hastens this process. Today no virtuous public sentiment frowns down upon the criminal to shame him into secrecy.

"Let another half century pass in our present indifference and inactivity and existing evils will have attained a strength never to be overpowered."

Evidently there were "little devils" in multitudes one hundred years ago.

But while I believe in modern youth and in its ability to shape its future, there is much in the accelerated and changing life about us that should cause alarm and serious thought. In one generation we have seen old ideals and customs long held sacred and essential undermined and swept away. And youth, wild and reckless, seems either ignorant or unmindful of the price paid in human suffering and in human sacrifice that made it possible to bring this nation into existence. In

addition, many facts of the physical life so long held in secret and taboo are now in open and common knowledge while the prudery and superstition of the elders is laughed to scorn. Youth informs us that it has a right to live its own life and in its own way, that it is fully able to take care of itself; and if we speak of "right and wrong" it speaks of "prudence" and "getting by."

Not long ago, I dropped in for a visit during a French recitation in one of our big high schools. A large number of the boys and girls were asleep, undisturbed by the teacher. After the recitation the teacher said, "Well, I suppose you think this is a strange recitation." I replied, "To say the least, it is a novel one." "Well," she continued, "these little devils are out every night until twelve and one o'clock. I can at least help preserve their health by allowing them a little sleep."

That the whole nation is feeling this change is well attested by the serious conversations we hear in the groups of men on the trains and by the books and periodicals that meet and reflect the interest of the thousands. As never before, education is commanding an interest and has set before it certain definite demands.

EDUCATION HAS NOT KEPT PACE

That education has not already adjusted itself to meet these demands is due first to the fact that conditions have changed so rapidly during the past decade that it has been hard to detect and analyze the forces with which we must deal. Over night we have found ourselves in a land strange to that of yesterday. Invisible forces once held in dread and superstition are now common conveniences. The telephone and the telegraph all but eliminating space, have taken a back seat to the radio through which flows into our homes the good and evil from the four corners

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of the world. By means of the automobile and the aeroplane we measure distance not in miles but in hours, while on pullmans we sleep from city to distant city, enlarging our immediate environment a thousand times. Machinery supplies the work of an army of slaves, while from the uttermost parts of the world we gather our food, our clothing and the material that enters into the structure of our towering business temples. Our wealth is fabulous to behold. The working man enjoys riches not conceived in the fondest dreams of kings and queens and the money that represents this wealth is counted in millions and billions while a whole people revel in luxury.

Along with such a change in the manner of living has naturally come our habit of mind to evaluate all things in terms of material bigness and material well-being, forgetting the value of character without which these very riches are sure to blind us and eventually crush us. While recently stopping at a hotel in one of our large university towns of the midwest, I experienced a splendid illustration of this fact. Posted in the bathroom by the management of the hotel was this card:

NOTICE: It is not our wish to encourage any one to disregard prohibition, but for the protection of our furniture and for your convenience, you will find installed in this room a bottle-opener.

On the battlefields of the world, the crosses, "row on row" testify to this, our enthusiasm to protect and gain property; and who knows what hour may call for other sacrifices for the protection of the oil wells in Mexico and Latin America!

To support such a materialistic mind has also grown up during this time a manner of education which has added fuel to the fire. Teachers have said, "Science has been rich in her material rewards, so let us, therefore, be scientific in our thinking and in our teaching. Let us do away with static faiths so that we may teach youth the material universe." Great schools sprang up demanding of us open critical minds, doubting all things that we

might learn; and in an endless process of doubt we have chased the atom and then its electrons, forever collecting facts to support more doubt; never stopping to consider that all true scientists have been those who collected and organized facts to support a faith, an inner sense that a thing should be. So agnosticism, honest agnosticism, came into being and walks the land today while the spiritual emotions chill and atrophy.

When we seek a way out, when we would inaugurate a new education, we are again confronted with this habit of mind to appear scientific, which makes us timid and afraid. If theology and philosophy made the mind static, a so-called science has made it tentative. So we drift along in "watchful waiting" trusting that somehow we may come back to "normalcy." We are not quite sure what needs to be done, so we will be tentative and pretend. I know a superintendent who has his teachers work out a course of study every year on the theory that such activities will give him scientific teachers, but the results of such programs can be measured only in a circle since neither he nor his teachers are investigating new needs in education. It is time that we awoke to the fact that tentative programs are a distinct evil unless they lead at once to construction and operation, and we must learn that lack of definite operative purpose has done much to destroy convictions in the teaching body. Permanence and progress go together. In the commercial world we find such slogans as "No Yearly Models but Constant Improvement," and when we ride in a Marmon or in a Studebaker we know what it means to be substantial and reliable. Making believe and pretending in education cannot offer to a youth, restless, pleasure-seeking, and without a philosophy in life, anything constructive. The time demands that we go at once to the heart of the matter, working with patience and sympathy while we work with diligence to form a program in education

that will reflect conviction to all contemporary life.

Education to meet the need of the hour has also been delayed by a craze to teach tolerance. For what is tolerance but an indifference and a shelving of convictions? We are urged from every quarter to stamp this word in the minds of modern youth. Only the other evening, I heard a man deliver a beautiful lecture on this subject, but when I observed with what ease he reconciled every conflicting opinion, I was at a loss to understand why he had not advocated a reconciliation between God and the Devil. Indeed, who have been the tolerant men? Are they the real benefactors of the human race? Was Galileo tolerant, was Martin Luther, was Benjamin Franklin, was George Washington, was Roosevelt? Then we have Abraham Lincoln. Only the other day I stood in the shadow of his monument, feeling a reverence true greatness always impresses, my mind sought for the secret of this man's immortality. I thought of his geniality, of his unselfishness, and of his patience, and I remember that "with malice towards none, with charity for all," he spoke to this nation; but in this there was not a plea for tolerance. We must drop this word Tolerance, for, say what we will, modern youth is honest and can respect no program that does not call for intense, sincere living and teaching.

We also have the old school who would enforce authority. Wild-eyed reformers arise and demand that we mete out severe punishment, that we put modern youth under the heel. But let us remember that John Calvin, considered no slouch as a reformer in his day, did not eradicate heresy by burning Servetus at the stake, any more than did our Puritan fathers succeed by using a similar method in dealing with witches. Methods that refuse to take into consideration the fact that we have no right to enforce customs and opinions considered good in another day upon a youth that faces its own

future are sure of failure. The modern girl may bob her hair and roll her stockings, but her grandmothers wore bustles and swung around in hooped skirts.

THE NEW EDUCATION

The distinguished gentleman from the East who addressed this convention states that we are not yet sufficiently informed to draw any conclusions about an education that will remedy these conditions. He believes that we should spend several years in tentative scientific investigation before we make any attempt towards a new education. But let me remind that gentleman that while we are here discussing conditions, men and women, throughout the nation are at work saving the boys and girls under their care and are unconsciously introducing a new education which is founded upon the principle that education is experiencing, that we do not learn what we do not practice, and that one can grow in the exercise of responsibility to accept duties and obligations; that we can train a citizenship for a self-governing nation only by giving that youth exercise in self-government; and that democracy furnishes the best environment for character development.

During the few minutes yet allotted me, I wish to direct your attention to some of these important activities, as I have seen them in operation. While in Des Moines a few days ago, I witnessed the Home Room organization in operation. These organizations which are becoming common in many of the larger cities have been instituted to save the pupil from the smothering crush of the bigness of things. Under the democratic leadership of one teacher, a group of pupils are organized to work and play together during a term of years. By this means they learn to know, to respect and to love one another. They learn the give and take of democratic society. The teacher becomes the trusted companion from whom advice and direction are secured by the individ-

ual in adjusting his abilities to the life about him.

Out of these organizations, has also grown representative government. From the several Home Rooms representatives are elected to form the Student Council in which leadership is given opportunity to show itself. Student public opinion enforces law and order because youth responds to responsibility. In one large mid-western city I found in the high schools that the faculty had become very little more than the Supreme Court in so far as the government of the school is concerned. As examples of the efficiency of this organization, I learned that during the football season, when excitement ran high, one small group of pupils had painted red the walks and buildings of another school. The student body of both schools felt outraged, the one that the good name of their school had suffered and the other that their school had been insulted. The five culprits by the force of public opinion in their own school were forced to appear before the assembly of both schools and apologize, were tried in the Student Council and were fined a sufficient amount to clean up the dirt which they had spread. In this same school it was learned that students were falling in bad ways in a nearby dance hall. Such public indignation was aroused through the school student government that the city authorities were compelled to take notice and revoke the license of the dance hall.

In this new democratic education, there are also schools in which pupils are led to formulate laws of conduct by means of which they introspect. In short, pupils set for themselves ideals of conduct. In both Minneapolis and St. Louis, we find splendid examples of this work. In Minneapolis, pupils in an elementary school working with the teachers, listed desirable traits such as reliability, judgment, punctuality, self-control, social attitudes, personal habits, thrift, etc. Out of such work is evolving a new grade card. Par-

ents do not care so much about percents, but we are vitally concerned with reliability in mathematics, good judgment in history, good attitudes in civics, etc. Every activity of the school should teach character.

As soon as the plan had been well worked out with the pupils, the parents were called together and the matter explained as an experiment in which the parents were asked to co-operate. The following report from Minneapolis is most significant:

"It was sometimes difficult for some parents to see marks of D and F in reliability, self-control, judgment, etc., and for the first two weeks after the cards were issued, the teachers and I did practically nothing but talk with parents. We were glad of the opportunity for we interviewed parents for the first time whose co-operation had been much needed.

"After the first report was issued, the growth was most apparent. We had used the character traits for a basis in every subject, and the children found that not one minute of the day passed without the possible manifestation of some desirable quality.

"In order to change the standards of the children, the teachers found it necessary to change their own, and with this new adjustment, we saw the parents' standards begin to shift also.

"In January, I gave the usual test in academic subjects, and found—that the school had made a greater advance in scholarship in that term than in any previous one. I was not surprised, for our one conviction was that growth in character training would produce growth in scholarship."

"I have countless stories that I would enjoy telling you that have been told me from the homes; children go to bed early, eat the right food, wear the correct clothing, because all these things express good judgment. They get along better with brothers, sisters, and friends, and neighbors, because their social attitudes must be right. They ask to help with work at home because it brings up their industry mark in school. They try to save their clothes, refuse to waste anything, insist upon earning money for banking in order to bring up the thrift mark. They make and plan various original projects in order to develop initiative. Reliability, of course, has been our greatest asset, and it has helped more to change the point of view of some children than any other influence."

Superintendent Webster, in transmitting the above report, made this remark in his letter: "— the teachers of this city are thoroughly awake to the conclu-

sion that behavior is more dependent upon the emotions than upon the intellect." The city of Boston has gone into action to build a program in education based on a careful study of the desires, impulses and passions. In the voluminous report, issued in October, we find this statement:

"Teachers must study the emotions, analyze and classify them, observe their various manifestations in child life, learn to distinguish between the positive and the negative emotions, and exercise infinite care in encouraging those that are good and in checking those of evil tendency. In our project of training the emotions, however, we should first emphasize the specific behavior habits not of the group but of the individual. We are to look first beyond the psychological classifications of impulses and beyond groups of children to the inner and generally masked feelings of the individual pupil."

In this new education has also come a recognition of the fact that character lives and grows in purpose. If the pupils are to make a successful life, it must be in their service rendered to human society. In the National Educational Association Committee report, we find this statement: "Purpose expanded arrives in achievement, success, life-career. This is an impressive phase of moral development and furnishes a powerful motive for conduct." Courses in Vocational Civics, Home-Making, and Mechanical Arts are aiding in character development in that they provide an outlook and a means for realizing a purpose in life. In Milwaukee, this aspect of character education is looked upon as being highly important. An annual Vocational Banquet is given, present at which are both pupils and leading business men. In such states as Ohio and Missouri, the state course of study has provided for studies in vocational outlook. Indeed, it is a matter that challenges the devotion of every teacher who would live and breathe in the lives of her pupils.

Not long ago, I talked with a little woman who had spent a large part of her life in this work of educational salvation. She is now principal of a school in a district made up of two extremes of

human society, the one "River Rats" and the other "Well-to-do's." That a school could bring such extremes into a workable community was an achievement in itself to command my respect and interest. She told me the true story of Truex. He was the desperado among the "River Rats" who had named him "Trux," a name that better expressed his leadership. He was looked upon by the school as the very son of the Devil. The day had arrived when new monitors must be appointed. What would the pupils think of making Truex one of the monitors? In consternation a chorus of "No's" was the reply. But Truex was made a monitor on trial. He at once responded to the responsibility. Other duties were assigned him and he exercised them in good faith. Eventually he was entrusted to take a ten-dollar bill to the superintendent for change, which he secured and faithfully delivered. At this point in the story, the little woman turned to me with large tears trickling down her face and she said: "Do you know where that boy is today? Why he's assistant cashier in one of the large banks downtown." And I said to myself, what a privilege to be such a teacher, inspiring, and filling the lives of youth with compelling purpose in life!

Then this little woman gave me another secret. How had she united such a community into a democratic whole? By making the school the most beautiful home possible for the children—"all the children of all the people." There were no vacant cold hall walls. They were galleries of art and the beautiful. The whole atmosphere of the school was so restful, so uplifting, so inspiring, so beautiful, that none could escape its power. Misbehavior could not feel at home here. This was a place for work and for achievement.

So we have come to still another element in this new education:

"Beauty is truth, truth beauty, that is all
Ye know on earth, and all ye need to know."

Just as surely as the people during the Middle Ages turned away from the gloom and death of Dante's Hell and a purposeless life of the times to an ancient Greek civilization wherein life had been experienced in terms of the beautiful, so America is today turning away from its materialism to gaze into the mystic depths. What is life? What's it all about anyway? What is this power we call Beauty? Look all about you. See how all classes of people respond to the beautiful. Expensive advertisements appear in color. Automobile lines are constantly being improved, architecture is more stately and grand; our clothing reflects the demand for the more simple and beautiful in design. Higher type of music is coming in over the radio because it better satisfies and the movies have been compelled to produce more subtle and more beautiful pictures. Will Hayes has already announced that many of the great dramas of the Bible will soon appear in pictures, displacing the jazz which no longer satisfies. Pittsburgh, Pa., last year found that the majority of ten thousand high school pupils responded to the experiment offered by five of the world's greatest artists—Lorado Taft, with his "Beauty in the Plastic Arts"; S. H. Clark, with his "Beauty in Sacred Literature"; Edward Howard Griggs, with his "Beauty and Culture of the Spirit"; Mrs. B. K. Baker, with her "Beauty, Poetry and the Spirit of Youth"; and Dr. H. T. Bailey, with his "Beauty in Line and Color" met a response in these ten thousand high school boys and girls that reveals that through the beautiful the soul of modern youth can be reached and may be directed and led to higher purposes in living, with a philosophy of life unfolding, and with true religion finding a soil prepared and ready.

There are other activities in this field of character education. I might mention the work being done under democratic leadership in Cleveland; the splendid work which has been in progress for

several years in Lexington, Kentucky, the work being done by many in numerous cities, but time does not permit. Suffice it to say that while we here talk, men and women are at work bringing out of the dust of things, out of a purposeless and agnostic materialism, out of an old education pretentious and static, a new education which is happy in the challenge which the youth of this day has flung. And in this education, we find a new pedagogy of pupil enterprise, a new psychology of the human heart, we find we can trust in youth's sincerity responding to that which is democratic and purpose inspiring. We, therefore, turn away from the apostles of authority and inaction to walk with those who are daring to do; and as we look into an unknown future, with conviction and with confidence, we find singing within our hearts,

"Out of the shadows of night
The World rolls into light
And day is breaking everywhere."

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DEVELOPING TRAITS OF CHARACTER IN LIFE SITUATIONS

W. W. CHARTERS*

JUST recently in a talk given to children on the subject of honesty, a speaker gave five reasons for being honest, told three stories about people of integrity, and two stories about dishonest individuals, and concluded by exhorting the children to be honest. This particular lecture seemed to be very interesting to the audience of little folk, the faculty were well pleased with the talk, and the speaker felt, I think, that his address was a success. He had often given the talk on previous occasions and obviously had seen no reason for changing the content of the method of attack. As I review a sermon to which I listened not long ago, I recall a treatment such as this. The pastor selected a text which contained the principle of conduct illustrated in the story of the Good Samaritan. Undoubtedly his object in making this selection was to revive in the minds of the audience the ideal of neighborliness. He spent some time in describing the setting of the story in a very interesting way. He then discussed the parable in detail sufficient to transform it into a vivid, homely incident from the unreality of the printed page and classical phraseology. He dis-

cussed the values of neighborliness and told two stories about selfish people. When he had finished, one member of the audience, at least, had renewed his love for the Good Samaritan and continued to view with some resentment the actions of the unfriendly priest and Levite. He would have been quite indignant at them if the story had not long been a familiar one to him.

Both these treatments were pleasant failures. They were beautifully rendered; they created warm emotions of approval of honesty and neighborliness and strong indignation against dishonesty and unfriendliness. They intensified in the listeners the desire to be honest and friendly. When the talks were concluded, every thoughtful and emotional person wanted to be the kind of person described.

Such a keen desire is essential to the development and use of ideals. To that extent the two presentations were successful. To be sure, there were some people in the audiences, who having heard the same messages before, were relatively unmoved by the appeal; but even those whose desires were awakened or revived were left without adequate aid at a critical point.

These treatments failed because they did not provide efficient means for in-

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fluencing behavior. They dealt with abstract principles and general rules. But conduct and behavior are specific, not general. One does not act honestly in general; he performs a thousand specific acts of honesty. He tells the truth about the sharpened tool he ruined, about the dime he lost, or about the window that he broke in play. By an accumulation and intergration of these thousand acts, he becomes an honest person. He can never become honest merely by wanting to be honest, by recalling stories of people of integrity, or by memorizing general rules of conduct. To stop the teaching process at that point is almost as futile as never to have started it. If on a summer morning we begin to drive ten miles to the depot to meet a friend, it does not matter how successfully we cover the first five miles if we go no farther. During those miles we may think of the pleasures we shall have in meeting the friend, of all he has done for us, of how embarrassed we should be to fail him, and of how his appearance may have changed since the last time we saw him. We may be so eager to meet him that we can hardly wait. All this we may think of while we cover these miles; but the purpose of the trip will not be attained until we clasp his hand as he alights from his train. If we stop at five or six, or even nine miles, we might as well have stayed at home. To make the start shows a right attitude, but good intentions are not a substitute for efficient conduct. To work solely upon the general level, no matter how interesting the experience, wastes the whole effort.

Since traits and rules are abstract and general while conduct is specific in character, an intermediate medium is needed to bring the two together. This is provided by the so-called situation. An ideal can influence conduct only in so far as it is applied by the agent to specific situations. The school lecture on honesty failed because the lecturer went only half the distance. His pupil audience obtained

from him no information about what to do in any of the typical situations which they encountered from day to day. They were given no information about the honest thing to do when they found money, when the ticket collector missed them, or when they had a chance to look at a seat-mate's paper on a formal examination. Only when the ideal of honesty is applied to concrete situations such as these can it lead the children in the path of honesty. When the pastor had developed his theme and secured the enthusiastic assent of his audience to the worth of neighborliness, he would better have drawn his lesson in concrete terms by giving his people a dozen simple, homely cases in connection with which they could perform neighborly actions before another Sunday had arrived; or as a variant he might have had them by a process of self-examination think for themselves of cases in which they could make their own applications.

Those who deal with moral instruction on the abstract plane usually have good intentions. They are conscientious teachers, whose failure is not due to moral or intellectual laziness. The essential difficulty with them is that they are ignorant of the fundamental fact that applications of principles are extremely difficult to make. A bright child can memorize the Ten Commandments in an hour, but if he works upon them a lifetime, he cannot discover all of their applications to his personal problems. "Honor thy father and thy mother . . ." is an easy Commandment to memorize, but often the glibest parrot in a church school has not the faintest idea of how to put the principle into practice. Children have to be taught these trait actions one by one. Only in a series can pupils learn to apply the principle. The individual actions must be patiently taught to them. At one time they must learn to honor their father and mother by saying "Yes, Father"; at another time, by placing the mother's chair; or at still a third time by offering

the father the desirable seat. No mere knowledge of the general rule nor deep desire to follow the ideal is a substitute for this detailed training in specific forms of action.

This fact is, of course, exactly what the mother has learned. She realizes that talks and stories about the virtues are useful in creating desire, but she also knows that only by "line upon line, precept upon precept, here a little, there a little" can conduct be influenced and character and personality developed. She has learned that fundamental fact which the textbooks and the theorists in moral matters have so largely missed.

The teacher must learn from the mother; and as a matter of fact, many teachers proceed in practice upon the principle of specific guidance. They spend their hours and much of their energy in teaching right conduct point by point. Particularly in cases of individual instruction are specific applications likely to be made. When the child and the teacher confer in the presence of a child problem, specific suggestions and directions are given. Time is spent, of course, in creating in the child the desire to do the right thing, but the conference proceeds immediately to a consideration of ways and means.

Yet by a strange mind shift we teachers begin to talk in generalities when moral instruction is given systematically to pupils in mass. We seem to feel that the essential consideration is to emphasize the importance of the ideal, to tell illustrative stories, and to create enthusiasm without regard to the fact that little will be done by the pupil unless specific situations are dealt with in great detail.

To say that the task of covering all situations is impossible because their number is multitudinous is overstating a difficulty, for by the simple device of selecting type situations, the number to be treated can be greatly reduced. This selection may be partly made upon the basis of frequency. Situations which

commonly occur are selected, and those which are infrequently encountered may be cared for by individual initiative and transfer of training. A selection may also be made in part upon the basis of representation of all important fields of conduct. With this precaution no important fields are likely to be neglected, or if the situations causing greatest difficulty are represented, the easier ones can be left to other agencies. What is demanded by the facts is not so much that all situations be covered, as that reflective attention be given to the selection of important situations. The choice cannot be left to chance. As much thought should be given to the selections of the conduct problems which are to be taken up in school as is now given to the choice of topics in arithmetic or in history, let us say.

It is often extremely difficult to secure the trait actions which result from the application of ideals to situations. Sometimes the child has not the faintest idea about how to carry out general commands or suggestions. For instance, one day an exasperated mother said to her active little son, "Behave yourself." Her command, however, did little good, chiefly, I think, because he did not know what to do. I, who listened rather thoughtfully to the command, was puzzled to find a suitable solution to the little child's problem. It was a hard command to follow. Even the Boy Scouts, whose scoutmaster keeps records of what the boys do in following the scout rule to do a good turn daily, find difficulty in reporting on a wide variety of actions. Neatness in the matter of school papers is often hard for a young child to acquire, partly for the reason that he does not know how neatness is secured. He is ignorant of the specific things he must do to be neat. In the application of ideals to situations the child must be provided with what is known in the shops as job specifications. When we learn from industry its techniques of making directions clear by

giving detailed instructions and even placing them on paper, we shall have proceeded a long distance toward securing efficient modification of action in the field of trait development.

Particularly difficult is the discovery of appropriate trait actions in those situations where two or more traits that may apply to a situation are in conflict. These are the problems which provide the themes for the great dramas. Macbeth, Hamlet, and Lear grasp our emotions because in massive forms they portray ideals and desires in conflict with each other. Simpler conflicting situations in the intimate lives of all of us cause us our deepest anxiety and provoke our profoundest thought. Honesty vs. gang loyalty, courtesy vs. courage, industry vs. love of excitement, friendliness vs. ambition, and scores of other conflicts give us many worried moments. The mere fact that two ideals must be applied to the situation is obvious. Our difficulty arises in discovering a way of applying them without sacrificing either. For situations such as these, moralizing on generalities is without value. The learner needs specific advice that will resolve his difficulty.

The situation is thus the focal point of instruction. In it centers all the traits that may be applied, all the rules of conduct that the learner and the teacher have learned, all the parallel situations they have found in literature and history, and all the supplementary experiences they have undergone in their shorter and longer lives. Without the situation these diverse data can never be collected in such form as to develop character and personality through conduct and behavior.

The foregoing emphasis upon the specific situations may seem to minimize or eliminate general principles of action and abstract traits in the development of personality. However, it does not. For two reasons, principles and concepts are an essential part of instruction. In the first place, because principles are abstractions

from concrete cases, they grow as individual cases are cared for. When the child has dealt properly with one hundred cases of unselfishness, he will as a matter of course, or he can be led through instruction to, develop general principles of unselfish action and evolve a rich and varied content for the ideal of unselfishness. Moreover, in the second place, whenever the child deals with a new situation, his efficiency is increased if he is already familiar with contributory moral principles and ideals. For one who knows the Golden Rule the control of specific situations involving its use is easier than for another who is unacquainted with the formulation. Here, as elsewhere, principles perform invaluable services. That obvious fact is accepted by all scholars.

Our position is this. Principles of action are vitally important, but they influence conduct only in so far as they are applied to specific problems. Principles may be taught either by induction or by teacher statement, but when they are taught, they must be illustrated by applications made in great quantity and variety. The value of principles and ideals to the individual must be clearly demonstrated to the pupils, but at that point the principles must be used upon concrete child problems. A deep desire for the possession of ideals should be developed, but the emotion must not be allowed to evaporate without being put to useful service. When stories in biography, history, and literature are used to provide suggestions and create enthusiasm, they must be followed by conduct assignments which seek to parallel the storied situations with concrete personal experiences.

We may sum the matter up informally by drawing attention to a distinction between ideals used as abstract nouns and as adverbs.

As we have seen, ideals are not easy to teach when we deal with them in the abstract. We are accustomed to think

and talk to children in terms of general concepts such as neatness, honesty, courage, loyalty, or industry. We acquaint the children with these terms as abstract nouns. They are abstract because they are abstracted from a thousand situations—a neat closet, neat hair, a neat tie, neat clothes, a neat desk, and neat writing culminate in neatness. All abstract nouns are intangible. They cannot be grasped because they are too general and too vague. They are names, words, bits of vocabulary. They are useful for abstract thinking, but inadequate for complete moral instruction.

Ideals function in conduct as modifiers of action. As long as we are talking about them, we look upon them as abstract nouns. When we use them for practical purposes, they are changed to adverbs because they are always associated with action. In behavior we are not concerned with courtesy; what we try to do is to *act courteously*. Cleanliness in the young boy is developed not by talking about cleanliness, but by having him *wash his face clean*. Industry is a word, but to *work industriously* is a living act. *Courage* is abstract, but to *act courageously* is a definite, concrete form of activity. *Loyalty* is an abstraction; but to *speak loyally* is specific. When we change the abstract noun into an adverb, we have taken an essential step toward the development of ideals.

Our days are full of activities. Our daily purposes consist of the performance of these activities. Usually we do not say to ourselves in the morning, "Today my chief concern is to be honest and courteous." Rather we arise, dress, meet the family, eat, talk, go to the office, read the mail, and direct our organization, and use ideals as they are needed. Our ideals in connection with each of these activities with which our minds are filled idealize and modify our action. The ideals of promptness, speed, carefulness, and courtesy are not so much objectives as they are modifiers of action. They are the

standards which affect actions. We arise *promptly*, we dress *rapidly and carefully*, we greet the family *courteously*, we eat *temperately* and talk *pleasantly* through the round of duties of the day. Only by treating ideals as adverbs which modify action is it possible to develop them to the point where they cease to be merely desires and become influential in modifying conduct.

In conclusion we may summarize our position as follows:

There is a strong tendency among textbook writers, lecturers and theorists in moral education to treat the development of character on an abstract and general level. Such a tendency contradicts the obvious ethical fact that character grows through conduct and action, and the obvious psychological fact that conduct and action are specific and not abstract. The great general principles of conduct are translated into specific forms of conduct through the situation. Moral instruction is largely wasted except as it is made concrete through special application to individual problems. These problems should be selected to typify great classes and fields of experience and the resulting great actions should be worked out in adequate detail. Principles are essential, but can be used only as they are made concrete by vivid and intimate personal experiences.

After the desire for ideals has been aroused, when a knowledge of principles of conduct has been acquired, after a wide experience with life has been accumulated, and after problems of behavior are clearly defined, character and personality can be influenced only when, and in so far as, detailed plans for meeting specific situations are developed and carried over into conduct. To omit the final detailed plans largely nullifies the labor of the teacher. The concrete situation is the matrix in which desire and knowledge develop into nascent character. If there is no matrix, there can be no development.

CORRELATION OF THE EDUCATIONAL PROGRAMS OF THE CHURCH AND STATE

WALTER S. ATHEARN*

1. INTERDEPENDENCE OF CHURCH AND STATE

A DEMOCRATIC commonwealth is an association of freemen for the promotion of the common welfare. Such a commonwealth rests upon the theory that each individual is potentially capable of intelligent and ethical self-control.

The process of securing the general welfare is a matter of balancing all the public interests in liberty, justice, defense, domestic tranquility, etc.; and also a matter of harmonizing the interests of the various private associations devoted to the attainment of certain economic and moral values. These groups are usually organized around some one value deemed supreme. Capitalists and laborers are devoted to economic values; actors and pugilists to recreational values; doctors to bodily, teachers to intellectual, ministers to religious values, and so on. The problem of securing the general welfare is so to regulate the conflicting claims of various classes and groups that no essential value shall be neglected, and that all shall be developed together in well rounded harmony, thus securing a balance of all the moral values in the social life of the state.

Historically all values have issued from religion, and though they are now largely organized separately, religion is still their inner source and harmonizing ground. Even such a positivist as Durkheim refers to religion as "the mother of social institutions." "Not until an advance stage of historical development," says Galloway, "were science, morality and art differentiated from religion." Professor Hocking speaks of "the work of

religion as a perpetual parentage; the status of the Arts as one of perpetual dependence." "All the arts of common life," says he, "owe their present status and vitality to some sojourn within the historic body of religion; there is little of what we call culture which has not at some time been a purely religious function, such as dancing, legislation, ceremony, science, music, philosophy, moral control. Religion, . . . according to this vague figure, is the *mother of the Arts*: this is its pragmatic place in the history of mankind and of culture."¹

Religious experience combines the ideals of all the values, intellectual, economic, artistic, social and moral into a unified ideal of perfection. Religious aspiration looks toward the balanced integration of all these values in the individual and in the social order. But this is exactly what is meant by the "common weal."

It is clear that the democratic state cannot long endure without the contributions which religion has made and is continually making to it. Because of this interdependence of religion and civil government shall we say that they are but two aspects of a common substance? Is there but *one* social structure with a dual organization with clearly defined functions, each serving the same constituency with equal authority—a secular and an ecclesiastical government—coequal in their respective fields? This was the form of organization in the early New England Colonies.

In the Rome of the Middle Ages we had a union of church and state with the *church* in control; in England of recent centuries we have had a union of church and state with the *state* in control. The lessons of history; the bitter experience

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1. *Meaning of God in Human Experience*, Chapter 2.

of the Pilgrims and the Puritans with a state church, the influence of the Calvinistic theory of the state on the American Colonies, together with the profound stirrings of the democratic spirit of the post-colonial period, all led the United States to attempt a clear cut separation of church and state in the interests of religious liberty and political freedom. Because it must have the fruits of the religious life the American state will protect and foster, in all proper ways, all forms of religion whose expression does not interfere with law and order in the community, and profit by the spiritual fruits which ripen in the free atmosphere guaranteed by the democratic state. On the other hand, the free church will foster the spiritual life of individuals and groups, create values, clarify social objectives, criticize current morality, satisfy basic needs of people not involved in civic relationships, give hope, inspiration, perspective, and spiritual ideals. In other words, in this country we are trying the experiment of "a free church within a free state."

2. EDUCATIONAL IMPLICATIONS OF THE SEPARATION OF CHURCH AND STATE

What are the educational implications of this separation of church and state? Clearly the schools must not be used as an instrument of propaganda for the religious convictions of a political majority in the community. Minority opinion in matters of religion must be respected. The schools are not hostile to religion; they respect its right to be free.

Both religion and democracy create their appropriate institutions—the church and the state. Some try to resolve the difficulty by attempts to preserve religion in the schools and excluding from the schools the church, its institutional form, and doctrines and ritual, its established intellectual and emotional modes. This method ends by identifying religion and democracy, or religion and ethics. Religion is defined as merely the recognition of and the pursuit of social values. A

religion which can be defined without including the concept of a supreme being or an ultimate ground of reality is not a satisfactory basis for common agreement.

During the whole administration of Horace Mann as Secretary of the Board of Education, the state attempted to maintain non-sectarian religious teaching in the public schools of Massachusetts. The term non-sectarian connoted certain common elements in the faith and practice of Protestant sects. With the coming of Catholic and Jewish immigrants after 1850 the term non-sectarian had to be redefined in such a way as practically to remove formal religious teaching from the tax-supported schools. It was a passion for democracy and not an antagonism for religion that removed formal religious teaching from the schools. The schools must, broadly speaking, serve the whole people. They are primarily concerned, from the standpoint of the state in the proper education of individual citizens for co-operative living in a society in which the principle of democracy is the determining factor. The work of the public school must conform to the will of the people as a whole.

Through the public schools, the state secures an efficient, socially minded, homogeneous citizenship. Through these schools the state disseminates common knowledge, and develops common skills, common attitudes and common ideals. The curriculum of the free schools, besides providing for individual needs, contains those common elements which become the basis of the like-mindedness of the people and insure united and collective activity. It is thus that social solidarity is secured in a democracy.

Our Colonial forefathers, in laying the foundation for American democracy, sought to guarantee to all citizens both political freedom and religious liberty. They adopted the theory of "majority rule." The minority must obey the will of the majority. They gave the minority as well as the majority the rights of free

speech, free press and annual elections. The minority must obey the majority only until the next election.

But this principle of "majority rule" does not extend into the field of religion. In this country no religious minority is asked to conform to the faith and practice of a religious majority. Every individual is given freedom to worship God in harmony with the dictates of his own conscience. The democratic state guarantees religious freedom, and there is no state church to whose faith and practice all must conform. This is the principle of the separation of church and state. In harmony with this principle, religion was removed from the curriculum of our public schools as a subject of instruction, and handed over to the homes and to the various religious bodies within the free state. *The price which we must pay for our religious liberty is whatever sum may be required to maintain within our homes and within our churches an adequate system of religious nurture for all citizens, adults as well as children.*

In his twelfth Annual Report, in 1848, Horace Mann summarized the Massachusetts system and examined the following other possibilities: (1) secular schools only; (2) teach a definite system of religion in the public schools; (3) local option for the majority sect of a community to determine; (4) leave all education to private agencies. No one, he said, wanted the first; the second was the spirit of the Dark Ages, a crime against religious truth; the third would result in a conflagration in all districts; the fourth would prove impractical, would not provide education for the poor and would result in ignorance and vice. So Mann concluded: "The sovereign antidote against these machinations, is Free Schools for all, and the right of every parent to determine the religious education of his children." (See S. M. Smith, *Religious Education in Massachusetts*, p. 179.) This formula of Horace Mann has become the settled policy for the nation.

By the very nature of our democratic ideas, we are committed to a dual system of schools: (1) A system of free public schools which guarantees to all citizens the common disciplines essential to the social, industrial and intellectual well-being of the democratic state; (2) a system of religious schools, supplementing the public schools, which will guarantee the moral integrity and spiritual ideals of all the people.

3. RESULTS OF THE AMERICAN EXPERIMENT

While denied the privilege of teaching religion, the public schools have been influential agencies of moral training. The teachers in the public schools have been men and women of high moral character and profound religious convictions. The indirect influence of their lives upon the unfolding ideals of childhood and youth has been an incalculable contribution to the moral integrity of the nation.

The indirect method has been supplemented by direct moral instruction. In recent years, due to the threatened moral breakdown of the nation, the National Education Association has included character-building as one of the major objectives of the public schools, and definite systems of direct moral instruction are being introduced into the tax-supported schools.

In other words, the public schools have been operated in substantial harmony with the genius of our American principle of the separation of church and state.

The church, on the other hand, free at last to teach religion without restraint, has not taken its educational task seriously. The teaching of religion has for the most part been placed in the hands of untrained, unsupervised, voluntary teachers who have worked with meager equipment and a "penny collection" basis of support.

After three-quarters of a century of the exclusion of formal religion from the public schools we have reached a time

when the lowest rate of general illiteracy in our nation's history is matched by the highest rate of spiritual illiteracy. Many citizens see in the mounting crime rate an evidence of the failure of a system of public education which has not given adequate place to religious teaching. Others see in the present situation direct evidence that the church, and not the state, has failed as a teacher of morality and religion.

It is not strange that two extreme positions are finding advocates at the present time. One group of citizens charge the removal of formal religious teaching from the public schools with the lowered moral tone of society, and demand the reversal of our American policy either by the introduction of religion into the public schools or by the placing of both secular and religious education under private control.

A second group of citizens believe that the church has shown itself to be incompetent as a teacher of morality, that the state can no longer wisely leave the developing of the moral integrity of its citizens to church auspices, and therefore the public schools shall assume the whole burden of character formation on a non-religious basis, feeling no sense of partnership in the future with the educational agencies of organized religion.

Between these two groups stand, I believe, the rank and file of the leaders in the fields of secular and religious education. This third group reaffirms our historic American position of the separation of church and state with all of its implications for secular and religious education. It insists that the public schools, unaided, cannot guarantee the moral integrity of the American people; that the public school is not the whole thing in American education; that *the genius of our American democracy has limited the scope of public education, and placed definite educational obligations on the church.*

What should religion contribute to moral character in our democracy? With-

out entering into a technical discussion of the relation of morality to religion, it may be here pointed out that the Christian religion, for example, makes three contributions to character building in the nation which the public schools cannot make:

a. The first contribution of the Christian religion to character-building is a *Christian view of the world*. A synoptic, universalized, religious view of the world must lie at the basis of moral conduct as its motivation. Basic to a Christian view of the world is the belief in a *personal and an ethical God*. A vital faith in a personal God places moral obligations on the individual; he becomes a co-worker with God. All property is sacred and must be preserved for the furtherance of God's will. Hence thrift, saving, industry, are necessary corollaries of a religious life. All persons are God's children. Brotherhood is the keyword of human relationships. Stewardship and service are basic Christian virtues.

The church can undergird morality with a religious view of the world; the state cannot. The church can give a child a personal and ethical God; the state cannot.

b. The second contribution which the Christian religion makes to character-building is a *religious person as the goal of moral endeavor*. The Christian religion demands a universal person as the object of moral aspiration. This it has in Jesus the Christ. The state cannot provide this religious person; the church can provide a religious goal for moral endeavor.

c. The third contribution which religion can make to character-building is *the analysis and criticism of current morality*. The public school cannot act as a competent critic of the approved morality of the times. The public school can disseminate selected social standards, but it is too sensitive to the popular will to be depended upon as a critic and prophetic crusader. The free church can raise the level of community morality and sustain

the public schools in reaching the highest ethical altitudes.

This third group, whose position I am trying to interpret, calls the attention of the church to its distinctive task and exhorts it to make religious education a major responsibility in the days that are ahead, as it has not done in the past.

The churches of all major religious bodies have already heard this challenge and they are just now girding themselves for forward movements in religious education. When formal religious education was removed from the public schools, the churches for the most part relied upon three agencies for religious training; namely, (1) the family altar, (2) the Sunday school or the parochial school, and (3) the church college. Valuable as these three agencies have been they have proved inadequate for our modern times. The leaders of Catholic, Jewish and Protestant churches are actively at work on programs of religious education under church auspices that will be worthy of their great objectives. The public schools of the immediate future will have an educationally worthy of its confidence and respect, with which it must deal on terms of equality. We are to reaffirm our historic American position and build in the future, more wisely than the past, a dual system of schools for our democracy.

4. ORGANIZATION AND SCOPE OF PUBLIC EDUCATION

The public school system is developing in four parallel columns, as follows:

a. A system of schools for the masses which extend from the pre-school child to the post-graduate student, and include extension courses for adult groups of varied types.

b. A system of teacher training institutions including graduate colleges of education, departments of education in state universities, state, district and city normal colleges. The goal of this system is a trained teacher for every school room in the nation.

c. A system of supervision including,

we hope, before many years, a secretary of education in the President's cabinet, a state superintendent of education in every state, county, city, and ward superintendents and principals.

d. A system of professional educational associations including the National Education Association, state, city and local associations or guilds of teachers. These are the agencies which foster the professional spirit among teachers.

As the American educational system develops certain clear cut policies tend to gain popular support:

a. The curriculum of the schools will contain those common elements which will guarantee like-mindedness, social solidarity in our citizenship.

b. The care of the curriculum will be the social sciences rather than the physical sciences.

c. Our high school system must be universalized and expanded into a system of junior colleges.

d. By some proper means we shall secure national unity in American education.

e. Religion will not be taught in the tax-supported schools.

This, briefly outlined, is the educational system which the state is erecting to guarantee its own progress and secure its own perpetuity. The school masters who determine the curricula and methodology of this system of schools will in large measure determine the destiny of our nation.

5. ORGANIZATION AND SCOPE OF RELIGIOUS EDUCATION

The church of the future must deal with a highly educated citizenship. Unless the church can spiritualize the content and methodology of public education, the democratic state and not the religious agencies will determine the moral and spiritual standards of the nation.

By the side of the public school system the churches are already beginning to build a supplementary system of schools for training in religion. Tomorrow

row these schools will be equal in efficiency to the public schools. The system will include four distinct elements, viz.: (1) a system of schools of religion for people of all ages; (2) a system of leadership training; (3) a system of administration and supervision, and (4) a system of professional agencies to guarantee the academic freedom of the schools and the professional growth of teachers and administrators.

In Catholic, Jewish and Protestant types the public school system is being paralleled by ambitious programs of religious education. Our task is to correlate this educational program with the educational program which the democratic state is building.

6. PROBLEMS OF CORRELATION

In integrating the two systems of schools which are essential to the perpetuity of our democratic institutions many very difficult problems are yet to be solved. A mutual confidence, a spirit of forbearance, and much patience will be demanded. Among these problems I can name but three.

a. *The problem of division of labor.* Granted that the church is to teach religion with its moral implications, and the state is to teach ethics with its applications to good citizenship, how shall the boundary line of the two systems be determined? In its ethical training the school will desire group activities as agencies of moral discipline. The church will also desire through-the-week group activities for the same children. How shall the division of loyalties and time schedules be made?

Very much of the subject matter of public education is valuable subject matter for the religious teacher. Experience will show how curricula material may be selected for the two schools to their mutual advantage. All these problems of division of labor will be gradually worked out as the church convinces the state that it has the trained leadership and the resources for a sustained educational effort.

b. *The educational load of the American child.* It is essential that the work in the religious schools of the state shall be regarded as a legitimate part of the total educational load which the child is expected to carry. Some system of exchange of credit must be devised to prevent ambitious public school teachers from defeating the purposes of the church schools by exhausting the child's strength with the public school load. Some teachers say that they have too little time now for their required work and they object to lightening their requirements to give strength for religious teaching. Parents are unwilling that their children shall drop work in public school in order to carry equally difficult work in the church school. The doctrines of equivalents and of relative values must be applied. A year of Hebrew history under a trained teacher in the church school may be as worthy of academic credit as a fourth year in English History in the high school or college.

By mutual agreement problems of this character will be speedily settled.

c. *The integration of time schedules.* The church will not ask the state to teach religion but the church will ask for an equitable division of the child's time during the school week.

The work of the church school cannot be done during periods of fatigue or in competition with the recreational programs of school and community.

There are at least three reasons why the church school must ask for more time for its work than it has used in the past:

(1) *The enrichment of the public school curricula.* The introduction of biology, sociology, ethics and similar subjects into the public school curricula raises problems of origins, racial progress, social standards, etc., in which religion has a vital interest. To raise these problems and deny the church an adequate opportunity to make its contribution to their solution is apt to result in the teaching of irreligion by exclusion.

(2) *The influence of commercialized amusements and an uncensored public press.*

(3) *The pedagogical necessity of repetition.* The church schools desire a time schedule arranged by informal agreement after consultation with parents and public school authorities, preferably without formal agreement of church and state.

7. A SHARED RESPONSIBILITY

In so far as morality is dependent upon religion in so far as the public school is incompetent to guarantee the moral integrity of the nation. It must have the aid of the church. The education of children in a nation committed to the principle of

the separation of church and state is a shared responsibility. The church and state are allies, not competitors. Mutual co-operation is the ideal method.

It is the thesis of this address that the separation of church and state commits the nation to a dual system of schools,—a system of public schools guaranteeing the intelligence of the people, and a system of independent, but supplementary church schools guaranteeing moral integrity and spiritual ideals. When we shall have built these two systems of schools we shall have laid the foundations for a national life in which intelligence and righteousness are coextensive and universal.

LEVELS OF SPIRITUALIZATION IN VACATION CHURCH SCHOOLS

VICTOR EDWARD MARRIOTT*

A VOLUNTEER teacher was in charge of the kindergarten room. She was a good house-wife of German stock. Out of the kindness of her heart she had consented to teach this group during the vacation school, because no one else could be found. No harsh criticism, therefore, ought to be leveled against her. She did the best she knew. But the results as far as the children were concerned, were no less lamentable.

A game was in progress, going very awkwardly. The teacher had long passed the play period herself and was trying to lead the group while reading from a book the words of the song which was to accompany the game. After the game, the children were seated all in a row to listen to a lecture on not paying attention and for not taking more interest even in their games. A young girl who assisted was then asked to read a story to the children. It was a book intended for second or

third grade. The girl read badly, without expression and stumbling over her words. The story meant no more to these little Kindergartners than if it had been read from the Chinese. The teacher interrogated the little sufferers, who had been kept quiet in their chairs by means of uplifted finger and threatening look, as to what the story was about. They only stared at her. Another lecture was given them on not paying attention and the moral of the story was then very painfully explained to them. Next the little band was forcibly arranged in marching order and goosestepped over to their tables for hand-work. They were not allowed to go anywhere, it seems, without being marched in military fashion. When they were deposited in their chairs, the teacher made a desperate effort to get something started which would keep these restless little hands and feet still for a little while at least, but she knew very little to do and it was very evident that any suggestion would only embarrass her and still further annoy her. Probably

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things were a bit worse than ordinarily because of a visitor. The teacher was conscious of his presence and did not let the children forget it. She kept saying to the children: "Children we have a visitor here this morning. What will he think of you if you do not do better?"

Here is the first level, a kindergarten carried on under the old authoritarian discipline by an untrained person who has no other idea of instruction than that of precept and command. Here there was no freedom, no interest, no spiritual gain.

In another school there was a trained teacher from the public school. She knew what she wanted to do and how to go about it. The children were all seated in a row across the room back of chairs that served as tables. They had to wait patiently until the teacher had called the roll, gave them the material to work with and told them just what to do. "Now, children, this morning we are going to make chains like this one that I have in my hand. These chains symbolize our relation to God and we are going to make the links of different colors to symbolize things that tell us of God." First, they were told to take a strip of yellow paper which had been laid at each place and make a loop of it. This was to symbolize or "represent" sunshine. The second step was to make a green loop, which symbolized grass and all growing things, and link it through the yellow loop. But before the teacher could get to the second step, one enterprising little girl had picked up a blue strip and made a second link in her chain. "Oh, no, Helen," said the teacher, "I haven't told you about the second loop yet. You must take that out. Now wait till I tell you what to do next."

This was the second level, a level at which many of our public schools stand. In comparison with the untrained housewife, this teacher had a highly developed technique, but it was a technique based upon the same educational philosophy as that of the housewife, viz., that all the

direction and initiative must come from the teacher and that the first and the great commandment is, "Listen and obey." The first kindergarten mentioned ran like an old creaking hand implement, while the second was like a well-oiled machine. But they were both of them pieces of machinery. In the second school there was little more freedom and hence scarcely more spiritual development than in the first.

We came to another school. We visited the kindergarten room. In this place, there was a teacher with a winning smile and a different technique. Every one seemed to be having a good time. No one could 'but be gay in such a jocund company.' The children gathered around the piano for some songs. They all sat on the floor. They sang about a robin, who said, "Cheer up, cheer up, cheer up." They sang it again. This time, three little children were allowed to be robins, fly into the far corner of the room and sing the song of the robin, "Cheer up, cheer up, cheer up." Then the group were asked to choose the songs which they especially liked to sing. One of the first songs chosen was, "Away in a manger." When the singing was over they all scampered back to their tables where their hand-work was laid out for them. The teacher explained, "Most of them are making little carts this morning and coloring them, because our story was about 'The Little Red Cart.' But we give them large freedom in choosing what they want to do. There are some who do not want to make carts; they can go and work in the clay or make soldier caps or anything else they like."

There was soon an illustration of this liberty. One of the helpers was sitting at a table cutting out little disks that might be used for cart-wheels. Presently little Julia who hadn't been doing anything in particular, came running over. Julia had beautiful curls and a chubby face. The helper said, "This is Julia." The visitor, thinking of what the teacher

had said, asked the child, "What do you like to do best, Julia?" Julia answered very truthfully, "Nothing." The teacher smiled indulgently at her. "I know one thing that Julia likes to do," she said, "and that is to lie flat on the floor when they have their sleep song." Julia threw her fat little arms around the teacher's neck, fairly upsetting her work and said something in her baby patois that was at first unintelligible even to her teacher. At last the teacher got it. "Oh, you can do the Charleston? Well, you do that at home won't you, Julia? We are busy with other things here."

In this school there was no compulsion and no scolding; everything flowed along happily. It was so delightful to watch that the visitor went away with a happy heart as if he had been permitted to glance for a moment into the Land of Kingdom Come.

There was doubtless just as much good intention in the other schools described but the difference in this school was, that the teachers had been trained in another method. They had another psychological approach. They had been taught that for successful teaching, two things were essential, first, a large degree of freedom for the child—freedom of movement, freedom to choose his own enterprise,—and in the second place an atmosphere of happiness. This means that the teacher must have happiness within herself. She must not be cross with her children; she must not even *think* ill of them. The new attitude demanded of the teacher is that terribly exacting one that Jesus taught, that one must remove the beam from his own eye before he attempts to take the mote from the other's eye.

There was another illustration of this attitude in the same school. The boys in the music period were causing some difficulty. It was rather an exasperating situation, but not once did the principal of the school who was conducting this period show any annoyance or allow a preachy tone to creep into her voice.

It was wonderful self-control and forbearance. She probably recognized that there was some fault in her technique which explained the lack of interest on the part of these boys and by taking the objective attitude, she was able to control her feelings and refrain from showing any shade of annoyance. Later in the morning the principal was talking with the visitor and the minister of the church. One of these boys was standing by, waiting to ask her about his hand-work. The minister was saying, that the principal was one of the teachers in the Week-Day work in their city. "Yes," said the boy with some pride, "she is our fifth-grade teacher." She answered him with a little shove and an appreciative smile. This delightful comradeship is the only basis for spiritual education. Without it you may teach some facts about religion but not religion itself. Some teachers in the past have reached this spiritual basis for teaching by sheer intuition; their great love of their children triumphed over their crude, authoritarian theory of discipline, just as the great love of parents for their children often overrides the faulty theory of child-training which they hold. But today, and it is the most hopeful sign of our time, teachers are being trained in the new method which has as its basis extreme respect for the personality of the child and substitutes an entirely different discipline for the old prescriptive form.

Some accustomed to old forms of teaching might ask "Well, where did the religious teaching come into this school?" In reply, I would say, in the first place, the religious teaching was there, even in the form of what is considered distinctly religious material, but that was not the most important thing and was not what made this a religious school. There was an atmosphere in this school, a level of spirituality which gave a chance for the fine fruits of the spirit to develop. Those who are inured to the sound of old shibboleths, who think that there is

some magical value in repeating certain holy phrases will think that something is lacking. They rejoice to hear the blessed word Mesopotamia and feel that there is a lack of religion if they do not hear this word. But any one who has really sensed what is a spiritual attitude will know that it is not obtained by repeating phrases, even if taken from a holy book, nor is it acquired under compulsion. No, a spiritual attitude is a rare plant of such delicate and exquisite nature that it can be grown only in a certain kind of atmosphere: Let no one think that modern education is indifferent to the spiritual atmosphere; it is the very thing upon which our most forward-looking educators are laying chief stress. Listen to these words taken from a journal which is the organ for the Progressive Education movement in America. "In the new school there is a dawning appreciation of the laws of the spiritual. They are not physical laws. In the physical world if I want to keep the apple in my hand I must hold onto it. I cannot give it to you. In the world of spirit, if I want to keep a quotation or a good story, I must share it with somebody. In the physical world I cannot by taking thought add one cubit to my stature. In the spiritual world, I can add to my intellectual or moral height only by taking thought. In the physical world, we cannot lift one another by pulling at each other's boot straps. In the spiritual world that is the surest way to ascent. No child can help another without helping himself; no child can render a service to another without increasing his own power to serve and his own delight in service."¹

There was only one higher level observed in the vacation schools visited. Perhaps it was not a higher level, just a higher art in working out a procedure. What we have in mind, is something like the differentiation of meaning in Professor Morrison's words, *adaptation and skill*. The adaptation is the fundamental

change that takes place in an individual when he acquires a new attitude or a new power. There are variations in the skill with which a person may then apply this new power, but the most important thing is the acquiring of the adaptation which is wrought into the very fiber of one's being. So when a teacher has acquired the art of this new type of control and teaching, there remains the task of perfecting the skill in applying it, but the battle is largely won when once the fundamental adaptations are made.²

Two specialized teachers were engaged to teach music and drama in two schools.

They were a little more free in the use of materials and had had greater training and experience in utilizing the arts in teaching. They understood something of the great part that rhythm plays in the development of the child, especially the little child. A very new science is coming into being, the science of eurythmics; and this, these teachers were beginning to apply. Of course, it was not possible to carry this very far in the few weeks of time in a vacation school, but some very pretty results were obtained even in this short time. Little bodies were taken out of stiff positions in chairs and allowed to sway like trees in the wind to the soft cadence of music. Briar Rosebud sat in a circle of thorns that shut her in (which were, in this case, little lithe bodies dancing on their toes) where she slept for a hundred years until Prince Charming (a little lad of five) came, cut down the thorns and took little Briar Rosebud away. This done to an easy rhythm became something more than a mere game and more than a means of physical grace. It was setting the whole organism in tune with a finer harmony. Of course, the value of rhythm has long been recognized in the kindergarten, but beyond that age it has almost immediately been lost sight of, as a control in life, and the march in military line is sub-

1. See *Progressive Education*, Vol. 4, p. 174.

2. See Henry C. Morrison, *Practice of Teaching in the Secondary School*, Chapter I.

stituted as the only means of securing order. Now teachers are beginning to learn that there is a natural harmony to which life might be set that would attain grace and beauty and at the same time preserve order and discipline.

The children in one of these schools, which was under observation, came to their music direct from a recreation period. There seemed to be no sense of restraint in passing from their play to their music. They did not all arrive on the stroke of the hour, but it was not due to dilatoriness. Some stopped to wash off the perspiration and others to assuage their thirst at the drinking fountain. There was no annoyance on the part of the teacher because of this momentary delay which she utilized for passing out the music. Then in a quiet voice she began to explain to the group the imagery that lay back of the simple anthem which they were to sing. It was to be sung antiphonally and later dramatized. This was the picture as she gave it to them. "A group is coming into the city bearing the ark. Another group within the city is listening to the song of the group without. The music, therefore, is soft at the beginning as if drifting in from afar:—

Lift up your heads,
O ye gates;
And be ye lifted up,
Ye everlasting doors,
And the king of glory shall come in.

This from the crowd approaching the city.
Then the singers within the gates raise the cry,

Who is the King of Glory?
Who is the King of Glory?

And the response comes drifting back:—

The Lord strong and mighty
The Lord mighty in battle.

Then as the first group enter the city shouting their refrain the two groups come together and sing in grand chorus.

The Lord of Hosts
He is the King of Glory."

Three things were emphasized in the music in this school. First, an under-

standing of the words; second, a good tone quality; third, a choice of the best music.

In most Protestant churches we have been terribly remiss in all these matters. We have not taken pains that the children should understand what they are singing but have compelled them to sing about abstract theological concepts that *could* have no meaning for them. We have paid no attention to tone quality; if they but "sang up good and loud," it was sufficient. The noise of the trumpets and the shouting of the multitudes may have caused the walls of Jericho to fall flat but mere noisy singing does not produce a spiritual effect in our church schools. And lastly, in these modern days, with an abundance of great music available, we have seen fit to put upon our children songs, the words of which are mere doggerel and the music of which, does no credit even to jazz. The combination in modern Protestantism of conservative theology and the jazziest of jazz music is a strange tandem.

In this same school it was a delight also to find the pupils interpreting drama in their own words and weaving their music into their drama and their drama into their music.

Just what the full effects on character of such improved technique would be we cannot say, but one has only to watch such skilled teaching proceeding under a new philosophy of education to realize that it produces an atmosphere which opens the way for higher spiritual results.

If this can be done in our vacation schools, it can be done in our church schools. But in order to secure this better spiritual atmosphere it would seem that our churches must do two things. First, they must slough off the old didactic, dogmatic, authoritarian method and adopt the method of free happy, creative activity joined with responsibility. Second, it must secure teachers that are trained in this new technique.

CHARACTER VALUES IN THE PROGRAM OF VACATION SCHOOLS

HERBERT F. LOOMIS*

The supreme purpose of the church vacation school is to develop clean, virile, Christ-like character. The daily program has finally become so arranged that every element in it contributes to the character development of children. In no way is it a hit and miss affair. At 9:00 o'clock in the morning the day opens with a period of worship. Children grow like the things they reverence. The daily program brings a sense of the presence of God and of daily contact with him in the everyday affairs of child life. It stimulates high thoughts, noble feelings, and worthy purposes; it creates the desire to worthwhile living; it leads to a deeper appreciation of love, loyalty, faith and service.

The devotional life is developed as children participate intelligently and feelingly in worship. Daily use of prayers, dignified and beautiful, and of responses, lofty and noble, produces habits of worship which will prove a source of inspiration and help to children. Morning prayer may take the form of prayer in unison, of a prayer repeated by the children after their leader, or a prayer by the leader making vocal the expressed desires of children. The use of hymns with beautiful words and splendid music stirs the emotions and makes for better living. In vacation schools children learn much of the Bible. Childhood is the memory period of life; it is the time to store in the mind great passages of Scripture, facts about the Bible, and choice hymns of the church. Bible passages clearly understood and thoroughly committed to memory become life-long possessions strengthening and enriching life. Such teaching will bear fruit in the lives of children. From the beginning of the movement, one distinctive feature of the daily program has

been telling Bible and character stories. Story-telling is one of the best ways of teaching life lessons. There is an unconscious imitation of the noble ideals of life presented. Stories arouse finer emotions in children and lead to action. They awaken the desire to be and to do good.

In the morning program of most vacation schools a period is devoted to expressional activities. These may take the form of handwork, dramatization, or supervised play. Expressional activities are of little value if introduced in the morning period of a vacation school simply as bait, as an attraction to get boys and girls into the church. Moreover, their value is questionable if they are used simply to fill up time in the day's program, as so much busy work. They are introduced because they have a real contribution to make to the life of the child.

Handwork, if properly done, has a contribution of great worth to make to the life of boys and girls in the vacation school. In the craft period, the child meets life situations. The manner in which the life situations of childhood are met largely determine the manner in which life situations of adulthood will be met. Neatness, courtesy, perseverance, skill, resourcefulness, the determination to stick to a difficult task until it is completed, are qualities needed all through life, which may be developed through handwork. Thus there is moral and spiritual value in sawing a board straight, in tying a hammock knot carefully, in cutting a pattern accurately, in sewing a garment neatly, in completing a project, in being satisfied with nothing less than the doing of one's best. Life habits of good workmanship are developed in the properly supervised period of handwork. Not the making of things, but the development of character is the aim of this hour.

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There is also character value in the use to which things made are put. Making gifts for the home, church, and community develops a new interest and responsibility in these institutions. Moreover, the influence for good of the teacher upon the small group of children with whom she is working is tremendous. In this relationship one may observe the contagion of character, the teaching of what is right by example and suggestion.

Or perhaps, the expressional activity of the vacation school takes the form of supervised play. There is character value in the play hour. Games properly chosen and directed will cultivate qualities which are needed throughout life. Professor Fiske well says, "Play is a character-making process because it is constantly developing permanent habits and making life methods steady and stable. It has a good deal to do with morals because it offers the growing boy and girl opportunity to decide questions of right and wrong, to grow their consciences by practice within the range of their own experiences." This period may well develop qualities such as quick judgment (games move rapidly and call for immediate decisions), self control, (games must be played fairly and according to rules), subordination of the individual in the interest of the group (games call for co-operation and team play), mental alertness and keenness (the success of the game depends on the response of the individual). Some games develop perseverance, endurance, pluck and courage. When properly supervised, the playground teaches necessary habits of life such as courtesy, patience and forbearance.

The expressional activity of the vacation school may be that of dramatization. This method of imparting knowledge is better than mere instruction. The dramatization of a story leaves indelible impressions on the lives of participants and calls forth the whole expressive

equipment of the child's personality to enforce the lesson truth. Learning in this fashion becomes a pleasure and is in no sense drudgery. The use of this great natural instinct of children will make the Bible and its people live. Missions, world friendship, and brotherhood can be taught children in no finer way than by dramatics. Educational dramatics can create desirable attitudes such as appreciation, patriotism, and world-wide sympathy. Character is built in children as higher ideals, deeper motives, and stronger desires to be and do come with the dramatic stories.

Patriotism is instilled in children by stories, special exercises, singing patriotic songs, and the daily salute of the American flag. The salute to the Christian flag is also a part of the program. The children sing, "Stand Up for Jesus," and repeat the following pledge: "I pledge allegiance to the Christian flag and to the Savior for whose Kingdom it stands, one brotherhood uniting all mankind in service and love." Thus patriotism is built on the solid foundation of Christian ideals.

So from 9:00 o'clock in the morning when the child enters the church, until the noon hour when he leaves, the program of the daily vacation Bible school helps him to better living. Everything that finds a place in the daily program of the school contributes to his moral and spiritual development. During summer months churches are making better boys and girls. This work of the church needs no other apologetic than that which comes from thousands of boys and girls who, since the beginning of this century, have been strengthened in character by the attractive program of the vacation Bible school. Each summer the character value of the school is written over and over again, not on tablets of stone or paper, but in human lives, as several hundred thousand children receive the daily help of the church.

MARGINAL LEARNINGS IN BIBLE STUDY

PAUL F. LAUBENSTEIN*

RESOLVED: That not only from the religious and cultural points of view, but also in consideration of the desirable marginal learnings involved, the critical study of the Bible be encouraged in our colleges.

It is the purpose of the present article to support the second clause of the above proposition. This is not because the first clause is less important than the second, but because attention has less often been called to certain by products involved in the study of the Bible—by products which constitute additional justification for the presence of courses in Bible in college catalogues. There is another reason for calling attention to these attendant learnings. Although the Bible is not an encyclopedia, it possesses points of contact with so many subjects pursued in the college curriculum, history, sociology, anthropology, law, literature, philosophy, etc., that these skills which are developed in biblical study may become thereby invested with wide transfer potencies, a fact which should further commend this subject to the open minded. What then are some of the concomitant habits, learnings, and appreciations which may be acquired in the course of one or two semesters' *critical* handling of the Bible?

1. First of all may be mentioned the cultivation of accuracy in expression, and of exactness of thought and statement, exact because based upon evidence, in place of the easy acceptance as truth of unfounded assumptions.

(a) Stored away in the twilight of the first year college student's mind is a varied and ill assorted collection of bits of biblical information and misinformation garnered from long forgotten "Sunday-school lessons," catechetical instruction, pulpit utterances, and other sources,

and upon this fund he proceeds to draw in the opening days of his course in Bible. He can call Abraham a Christian with equanimity, he places Ezra and Nehemiah among the prophets, Paul among the Twelve, and is prone to make such statements as "Jesus loved all the people." By and by, however, he comes to replace "the Bible says" with "Mark says," or "Luke says"; calls the companions of Jesus "disciples" rather than "Christians"; learns when to use "Jehovah" and when to use "God," and may even learn to write the name of the last book of the Bible without a closing sibilant.

(b) Again, every teacher of Bible is painfully aware of the aptitude of the college freshman for uncritical generalization and pious moralizing—the tendency to make over into fact what he thinks ought to be so. But in a critical study of the Bible, instead of basing assertions upon vague, half forgotten memories ("doesn't it say somewhere that . . . ?"), the student is led to examine the scriptures "to see whether these things be so," to see what things be so, and where the information is to be found. He will be taught to question long held, but uncritically formed, assumptions in the light of all the evidence available, in order to get at the truth. He will distinguish between what the biblical sources claim for themselves and what has been claimed for them by those who have a zeal for religion but not according to evidence. All the more does biblical study afford an excellent opportunity for this testing of commonly held, hearsay assumptions, because of the many loose views current concerning the Bible, its nature, its authority, its manner of composition and the like—views also held by many an entering freshman. In the course of his study, however, he will discover that the easy attribution of the

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books of the Pentateuch to Moses will not bear close scrutiny; that there are instances when we must use the term *eponym* instead of *author*; that the testimony of the biblical writers themselves, as well as an impartial examination of the documents fails to confirm either the theory of the verbal inspiration or of the infallibility of the scriptures. He will observe that above one's feelings in the matter, above what we might wish to be true, stands our loyalty to that which the evidence discloses to be true. Constructively, therefore, the student may learn that we are justified in holding only those theories and those views which can be formed after an open-minded examination of all the evidence available in any particular case.

The situation in the two cases here mentioned, together with its constituent elements, is typical of many such to be met with in ordinary life and in the pursuit of any exact study. There is the A element: old way of doing a thing, or old supposition of uncertain or of hazy derivation—something taken for granted; the B element: recalling of the annoyance experienced by the discovery that A was wrong or not tolerated; or recalling of the satisfaction of subsequent successful avoidings of A; the C element: willingness to be cautious, and to search for evidence; and the D element: subsequent correct form of expression, or correct evidential statement. When such a situation is met and successfully dealt with many times as it arises in biblical work, and is accompanied, perforce, by the conscious adoption as one's own of the "not to let it happen again" attitude, the mental stage is set for a wide variety of action.

The search for evidence is closely related to another by product of biblical study, namely:

2. The habit of recognizing and referring to sources of information. The practice of "a biblical reference for every significant statement" may lead to a cluttering up of the page, and may easily be

overdone, yet the importance of this habit for later research cannot be overestimated. There is another advantage here, in that the student is dealing not only with primary sources, but with material at various removes from the *Ur* documents. In the study of the Pentateuch, the histories, and the Synoptics, he can be taught to have respect for a first hand document, how to appraise a secondary and a tertiary document, and what characteristics to look for in those of the latter type. Here is a good example of a skill developed in biblical study having a high carry-over potency in the field of history. Here, too, can be developed the ability to evaluate a document in the light of its source material. The more the instructor causes the student to realize that he is dealing here with real historical documents, and that the manner of handling such documents in the class room is of a piece with that employed by the critical historian in dealing with his sources, the more available will he render such training for use in connection with other historical documents. Obviously the "what source," "what authority," "what value" attitudes here formed in examining documents are indispensable for the historian—and for any scholar, for that matter. The use of such a book as Avey's *Historical Method in Bible Study* (Scribner, 1924) affords the student an excellent opportunity consciously to apply the scientific-historical process to the biblical documents.

3. Since the Bible touches life at so many points, it is possible to map out certain fields or subjects for investigation, a procedure which affords training in: (a) The gathering of data; (b) The classification and organization of data.

(a) In the handling of concordance, Bible dictionary, commentary, harmony, and other helps in the gathering of material, the student learns, first of all, of the existence of such things as valuable tools and instruments designed to facili-

tate research, and acquires a knowledge of their proper use. Here the inventive student may easily build up his own individual methods of procedure. This process, too, calls into play powers of observation, of concentration, of analysis; demands thoroughness and adherence to a well defined purpose—all of which should constitute valuable possessions for use in non-biblical fields as well. The biblical tools have their counterparts in other branches. Shakespeare, Tennyson, Wordsworth concordances (to mention only several) have been devised; there are the numerous literary commentaries, and the dictionaries on scientific subjects, to say nothing of the various encyclopedias and reference books in existence. The similarity of the technique required in the handling of these instruments renders the stepover from the biblical tools a short and an easy one, although, of course, each tool has its own peculiarities which must be mastered separately.

(b) But the gathering of material is only the preliminary step to its classification and organization. Here "discrimination" or "selection" is the watchword. What material belongs to type A, and which to types B and C? Under varying forms of expression, is it possible to observe fundamental similarities or identities; or, under similar or identical forms of expression, do noteworthy variations exist (e.g. the meaning of *Elohim* in E and in P in the Pentateuch)? Must nice distinctions be made between things or ideas which are almost but not quite the same (e.g. the Messianic idea in Zechariah and in Second Isaiah)? Since the Bible, when taken in connection with the Apocrypha and the Pseudepigrapha, presents us with various stages in the growth of over a thousand years in the life and thought of a people, and reflects the ideas of many individuals and schools, it offers an admirable field for the exercise and cultivation of the selective and the discriminating powers. Witness the various stages represented in the developing idea

of God within Israel; in its progressing legal system; in the growth of the Kingdom idea; or, again, witness the various shades of meaning attached to the word "Messiah" in the course of its history, and to the idea of the judgment; the varieties of Christian thought represented within the New Testament, and the expanding doctrine of the Person of Christ. —Here, too, can be driven home a realization of the fact that the student is employing exactly such discriminating and selective powers as those used by any critical student of human life and experience in tracing the history of ideas and institutions, in whatever field he may work.

The gathering and the classification of data call for skill of the warehouse or of the stockroom variety (and an expert warehouse man is a most valuable asset to any firm), but the next step in this process calls for initiative, for constructive ability. It is one thing to recognize differentia and species; it is another, upon the basis of this material:—

4. To draw correct inferences, to construct a theory, to form hypotheses later to be proven or disproven. A critical study of the Bible requires and develops such skill. Fortunately or unfortunately for us, the Bible grew together in such a way as utterly to disregard our desires for a clearly constructed and neatly articulated history, for a definitely formulated philosophy of religion, or, for that matter, for a unified, continuous, casual treatment of any one subject. The whole Bible, as well as the Pentateuch, is indeed an unpremeditated Mosaic, and if we would discern a pattern in it, we must construct it for ourselves. As it is, there are serious *lacunae*, and we must needs draw inferences, whether we wish to or not, in the interests of connected discourse. The pages of the Bible bristle with problems, not of our own choosing, and the ability to reconstruct a whole from hints and from fragments is one of the chief demands made upon a bibli-

cal scholar. How often the very things we deem fundamental for the understanding of a biblical writing are aggravatingly lacking!—date, authorship, situation, parties involved, outcome, presuppositions. If we would get at such things, we must conjecture upon the basis of the material available, and this is sometimes very meager. Our intellectual curiosity will not permit us to allow those “eighteen years of silence” in the life of Jesus to remain empty, or those years of Paul in Arabia, and we would attempt an account of the closing days of Paul. In the absence of definite statements concerning things so obvious to the biblical authors and their readers as not to require mention, the student of the Bible must acquire the ability to read between or beneath the lines, in order, it may be, to reconstruct a situation, or to understand the assumptions, foreign perhaps to the reader of the twentieth century, yet common enough to the author and his readers, which are necessary for an adequate comprehension of the particular writing in question. This habit of searching for what is told us, not only in the words which we find preserved to us, but also in that which underlies and makes possible the presentation of what is told us—this search for the “more than that which doth appear” element (as in the agricultural civilization required by the laws in the Book of the Covenant in spite of appearances to the contrary in the context of this section; similarly with respect to the change in historical situation demanded by Isa. 40-55; or the conception of the universe which made possible the belief in miracles)—this refusal to be satisfied with a superficial reading of a document, is a trait the value of which, in any work involving a critical examination of documents, old or new, must be apparent.

5. As the Bible reflects the antiquity out of which it appeared, no proper appreciation of it can be formed apart from a knowledge of such assumptions as may be learned from a penetrative reading of

its pages, nor apart from an acquaintance with the cultural environment in which its authors and its heroes lived and worked. Accordingly, in any serious biblical study one should find oneself cultivating an historical imagination and sympathy, an ability to experience vicariously, which should lead to a corresponding expansion of mental and spiritual horizon. More than this, here, if anywhere, one has the opportunity, within the covers of one book, produced by one people, to become familiar with the idea of *development*. Here can be traced cause and effect, process, significant steps, results, as in the growth of the early Christian church from the little group in Jerusalem to the institution which could boast *the faith and the doctrine*, bishops and deacons. To a world for which “evolution” and “becoming” are being rapidly integrated into the very thinking process itself, the Bible stands as an exemplar all the more remarkable because it represents in itself an unconscious evolution. In studying the development of the religion of Israel, the student can learn also to distinguish between that which is local, temporary, or setting, and that which tends to permanence, between the essential and the superficial.

In this process of tracing the growth of ideas and institutions, the instructor, by pertinent cross references in non-biblical history to similar or to identical situations, has the opportunity to pave the way for a more general appreciation of the idea of development in the course of human history, and in so doing, to provide for carrying over whatever powers of discrimination, judgment, and evaluation the student may have made his own in the course of his biblical work.

The importance of the Bible as one of our most influential cultural heritages from the past, and the development of such concomitant, widely available skills in connection with its critical study, should count as very weighty considerations for presenting courses in Bible as among the most valuable offerings.

"THE TERRIBLE MEEK"

AN INSTANCE OF THE USE OF DRAMA IN AN EASTER SERVICE BUILT AROUND SPECIFIC PROBLEMS

H. NORMAN SIBLEY²

THE effective leader of public worship must ask himself the question, What are the distinguishing characteristics of the experience we call worship? Dr. Hartshorne, among others, has said³ that they have to do with the growth and formation of the self. "In the experience of worship the needs of the growing self come to fullest expression and it is here that the central need for the strengthening of the self in the pursuit of the means of meeting these other needs is met." If this is true, then it is clear that worship, to be genuine and creative, must deal with needs and problems vital to the worshippers. But further than this, is it not also true that the worship experience of the self, to be transforming and propelling, must contain the element of criticism? If it does not, then the experience becomes simply a recreation which permits the individual to continue on the same level as before, but with renewed energy. Worship of this sort is simply an emotional toning up. It is entirely conservative. It has not necessarily any connection with the transforming experience the Christian religion puts at the heart of its gospel. It is a fair question to ask of the experience we desire to be worshipful, "Who is enriched by the enrichment of worship?"⁴—the Dr. Jekyll self or the Mr. Hyde self.

Professor Elliott has summarized³ the distinctive elements of creative worship as four:

"1. A situation or problem of real concern.

"2. An earnest desire to discover a

course of action or an attitude which will be true to the highest values one recognizes. . . .

"3. . . . a desire not only to find the meaning of the scale of values in this particular situation, but also to re-examine the scale of values itself.

"4. A willingness to accept and act upon that which is discovered. . . ."

Something of this approach was the background for the building of the Easter night service described in the following paragraphs. The heart of the service was Charles Rann Kennedy's *The Terrible Meek*, a beautifully written and very moving drama. The service is given here, with an explanation of the purposes of the various parts of the service and notes as to production, etc., following.

PRELUDE

Organ, violin, violoncello.

- a. Prelude to The Deluge.....Saint Saens
- b. Hallelujah Chorus from the Messiah.....Handel
- c. Cujus Animam from Stabat Mater.....Rossini

PROCESSIONAL HYMN

"Praise my soul the king of heaven." (The congregation will rise as the choir enters.)

THE CALL TO WORSHIP

Come unto me all ye who are lab'ring
And heavily burdened,
And I will give you rest.
Take my yoke upon you and learn of me,
For I am gentle and humble in heart,
And you will find your souls refreshed.

PRAYER OF INVOCATION

As the hart desireth the water-brooks, so do our souls yearn after Thee, O God. Our souls are restless, O Thou who hast made us, until we find our rest in Thee. Into Thy presence do we come this night, confessing our own inadequacy and sin—our utter need of Thee. All we like sheep have gone astray, and we turned every one to his own way. Our ways have been arrogance and pride of spirit, unneighborliness, self-comfort and self-esteem: unsacrificial and barren. Our eyes have been blinded to the things of the spirit, short-sighted, seeing only the tangible, the material. Our ears

1. A one-act play by Charles Rann Kennedy. Harper Bros., N. Y.

2. Director of activities, South Park Church, Newark, N. J.

3. In *Religious Education*, October, 1925.

4. Dr. George A. Coe asks this question in *Journal of Religion*, January, 1928.

nave heard only the hollow shouts of those that scramble to possess the earth. These are all emptiness. Our heart and our flesh cry out for the living God and His way among men.

O God whose spirit searcheth all things and whose love beareth all things, encourage us now to draw near to Thee in utter sincerity and truth. Enable us to lay aside all those cloaks and disguises which we wear in the light of day and there to bare ourselves with all our weakness, stubbornness, and guilt naked to Thy holy, cleansing sight. Give us now, at this evening hour of worship, eyes and minds to discern the life of goodness and love. Give us hearts of courage to dare to stand the test which such a life demands. So shall Thy spirit reign in our hearts; so shall we find the way that is everlasting.

This is our common petition, and we ask it in the spirit of Jesus and seal it with his prayer, which we pray together: "Our Father who art in heaven, etc."

CHORAL RESPONSE—"Lord we come before Thee now."

MEDITATION

This is Easter-tide—a day and a season which to the unconcerned have signified simply the commemoration of an event that took place some two thousand years ago. But to the thoughtful Christian Easter means far more than that. It is an institution, not a calendar day. Its message for the human heart has always been a personal one, soul-searching, eternally challenging in every day and age. And Easter has rightly become the climax of the Christian year, offering a recurrent experience to the devout heart that has both refreshed and transformed.

Of him who rightly approaches the Easter season, it demands a reconsideration of his present standards of daily conduct to see if they be enough. It calls on him critically to review his philosophy of living, subject it to the most searching analysis, and see if it sufficiently satisfy. For, each of us consciously or unconsciously has built up a standard of life the composite of many influences—common sense, religious idealism, current social custom—and by this standard do we act in every given situation. But Easter says to us that solemnly and critically we must re-evaluate our standards of living, that laying aside all pre-judgment we must ask ourselves as for the first time: Have I aimed high enough?

This must be our approach to this service of worship tonight. This must be our attitude of mind and heart as we listen to the religious drama which is a part of this service of worship, and to the words its characters have to speak to us. In reality we shall see ourselves in the three characters, a mother, a captain, and a common soldier, caught up into a soul-searching experience which demands that they re-evaluate their whole standard of living.

The form in which the characters in the drama confront this soul-trying problem is not the exact form in which we shall ever meet it,

but the underlying question is identical: Is the life of sacrificial, enemy-forgiving love that Jesus lived a possible daily manner of living for you and me? The meek—do they really inherit this modern earth? For us the question resolves itself into such practical issues as these: Will the life of forgiving love really work in the home as the constant basis for relationships between husband and wife, father and son, mother and daughter, brother and sister? Or must it be modified somewhat? Will it work in business, as the basis for one company's behavior toward another, between employer and employee, between clerk and clerk? Will it work between American and foreigner: right now in China for instance, in Nicaragua, in Mexico? Or are war, armies, and the diplomatic maneuverings between statesmen final necessities?

Let no one think the answer is easily given. It is as disturbing for us as for the characters in the drama. He who thinks it simple has missed the point entirely. He will not share in the transforming experience of this service of worship together.

RESPONSIVE READING

Minister: My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts.

People: SHOW ME THY WAYS, O LORD, TEACH ME THY WAY TO LIVE.

For Thou desirest truth in the heart:

IN MY INNER SOUL THOU WOULDST TEACH WISDOM.

O send out Thy light and Thy truth, let them lead me,

AND LET THEM BRING ME TO THY HOLY HILL.

Cleanse me with hyssop that I may be clean,

WASH ME THAT I MAY BE WHITER THAN SNOW.

Create in me a clean heart, O God,

AND RENEW A RIGHT SPIRIT WITHIN ME.

O God, who art my God, earnestly do I seek Thy will:

SEARCH ME O GOD AND KNOW MY HEART, TRY ME AND KNOW MY SECRET THOUGHTS; AND SEE IF THERE BE ANY EVIL IN ME, AND LEAD ME IN THE WAY THAT IS EVERLASTING. AMEN.

HYMN—"Spirit of God descend upon my heart."

MUSICAL INTRODUCTION—(Organ, violin, violoncello.)

a. Lamento (in part).....Baron

b. Asa's Death (in part).....Grieg
"THE TERRIBLE MEEK," Charles Rann Kennedy.

CHORAL HYMN—"The Son of God goes forth to war."

BENEDICTION.

POSTLUDE—MeditationKistler

In just what ways did this service attempt to effect the creative worship about which we have been speaking? It may

help in our evaluation of it to see what were the intended purposes of the parts of the service.

First of all an attempt was made not only in the service itself but also in the preparation leading up to it to guide the worshippers into sensing those needs and to defining those problems with which the service had to deal. *The Terrible Meek* is a modern setting of an imagined scene at the foot of the cross after Christ's death. The mother is a peasant woman quite blinded by her grief, weeping bitterly over the cruel loss of her boy. An army captain who has had charge of the killing and has been tremendously impressed by the spirit of this man whom they have done to death, thinks his way through, in conversation with the mother and one of the soldiers, to a position where he sees not failure but victory in the vicarious death of this man. "The meek, the terrible meek, the fierce agonizing meek" are the only ones that really win out. He leads the peasant woman gradually to see and to share his triumphant view of his death; but the soldier, common and stupid, can see only his daily and blind adherence to the grim duties assigned him by an expanding empire.

Previous to the service there were these factors which helped to prepare groups of the worshippers for the service by awakening a sense of and by defining their problems pertinent to the general theme:

1. The coach who first met with the group of young people interested in presenting the drama was extremely careful to handle the reading and subsequent discussion of the characters, not as a typical play rehearsal, but as a shared experience where the only desire was to develop the trio who could best interpret the characters and make most real and personal their thoughts and sufferings. The mechanical element was kept out of the rehearsals as far as possible, with fair success.

2. At the service of a week previous the minister preached on the identical theme, making no allusions whatsoever, though, to the drama. References were made to the current situation in China, to the relations between capital and labor, and the question was raised as to whether "unconditional surrender" (the sermon's title) to Jesus' principles of love would work in these cases.

3. At the Easter morning service the minister announced that the evening service, built around *The Terrible Meek*, was to be in no sense a spectacle but a service of worship wherein the drama (true to its origin) became the handmaid of religion.

4. The tabloid newspapers on Easter afternoon ran headlines that Chinese mobs had been fired on by American soldiery.

5. The church calendar containing the order of service, including the meditation written out in full, was mailed to the church constituency for reading and thought.

6. Mr. and Mrs. Kennedy gave a reading of *The Terrible Meek* over the radio Good Friday night.

Probably an even better preparation than most of these, if possible, would have been a discussion, say at the mid-week service, of the problems raised by this drama. The comments of some of those who attended the service indicate that the problems were too profound to be properly thought through in the service itself. They needed more gradual approach and maturer meditation.

So much for the preparation preceding the service. In the service itself the main attempt to define the issues to be dealt with came in the meditation. It raised the primary question: Is the life of sacrificial love such as Jesus lived a possible thing for us to live today? It proceeded to apply this concretely. In the home: can husband and wife, brother and sister, really get along on this principle? In the business world? In China at the present time? In Nicaragua? The call to wor-

ship and the invocation likewise were suggestive of the theme and gave the preliminary setting: Take my yoke upon you . . . for I am gentle and humble in heart. Our ways have been arrogant and pride of spirit . . . Our heart and our flesh cry out for God's way among men.

To sense a problem is in some degree to sense one's own inadequacy. Surely, to make worship effective, such a feeling of inadequacy together with the aspiration towards Him who is all adequate and can complete our incompleteness is not only desirable but quite fundamental. God cannot mean much if there is no deep need for Him to fill. This service, in the second place, attempted definitely to call forth this attitude of humility—this "sense of sin" as theology has it—together with the looking to God for help. Thus the call to worship, the invocation, and the softly sung prayer of the choral response: Come unto me all ye who are lab'ring . . . and I will give you rest.—As the hart desireth the waterbrooks, so do our souls yearn after Thee O God.—All we like sheep have gone astray . . . Our heart and our flesh cry out for the living God.

There is a further aspect of this attitude of aspiration that was planned for in this service and is sufficiently radical in nature to call for special mention. It is the attitude of willingness not only to find God's will in the problems at issue, in terms of one's best experience in the past, but further, to re-open the whole question of one's relation to God to see if it be vital enough. Putting it another way, not only do we need in worship to find the solace we have had in the past. We need to lay hold on Him afresh to see what manner of new experiences He calls us to dare to live. This is the attitude of searching self criticism already spoken of in the introductory paragraphs of this article. It was aimed at definitely in the second half of the invocation and in the second, third, and last paragraphs of the

meditation in this service. The responsive reading gave opportunity for the worshipping congregation verbally to express this attitude and to seal it with the spoken word: Search me O God and know my heart, try me and know my secret thoughts and see if there be any evil in me and lead me in the way that is everlasting.

Thus far, then, the service aimed at two things: (1) leading the worshippers to sense and define their needs and problems, and (2) securing a willingness on their part to take God's solutions to these problems even to the revolutionizing of their own life. We come now to the drama itself. What part did *The Terrible Meek* play in this service?

The Terrible Meek offered a Christian solution to the problems raised. It said in effect: You have expressed your desire to go the full limit in trying to find the answer to your questions. Here is an answer. It is difficult. It is revolutionizing. It will cost much—even life itself. mayhap. But it is Christian. And it will solve your problems. Will you accept it?

Some details with regard to the staging, etc., of the drama are given here for what help they may offer to others contemplating its use.

Mr. Kennedy was very ready to grant permission for the use of the play without charge.

The prelude was meant to suggest the paradoxical setting of the service and play—the combination of the penitential and sacrificial note with that of triumph.

The opening processional was used to focus attention upon the service and counteract any tendency of the congregation to minimize the introductory service in anticipation of the drama itself. Is not that the function of the processional—to focus attention?

Lights in the church were soft and dim during the whole service except during hymns and the responsive reading, when they were full brilliancy. During the musical introduction to the drama

they were gradually turned off until it was almost totally dark. As the musicians' lights went out after "Ase's Death," the remaining church lights went out with them. This left the church in darkness, as is required for the play, except that enough glow came from street lights as presently to outline the black-gowned actors against their white background. At the very end of the drama the figures of three crosses very dimly and gradually appeared on the wall over the pulpit, thrown by an ordinary stereopticon from the rear gallery. If carefully done this can be most effective. Out of opaque cardboard can be cut the crosses on a hill-top. A layer of red tissue pasted over this gives dimness and the suggestion of pink dawn. The edges of the picture can be blurred out by various layers of jagged-torn tissue paper pasted on the border of the "slide." The gradual appearance of the light can be easily effected by the fingers of the hand over the machine.

As to the ability of the actors necessary to the handling of this drama, in this case the "captain" was a young man in his early twenties who had had only the limited experience of acting in two little comedies produced by the church's dramatic club. The "soldier's" experience was slightly greater, he having been a leader in half a dozen of the dramatic club's plays. The "mother," a young woman of twenty-one, had had the most experience—a year's study with a New York school of dramatics. It would be the writer's judgment that young people of the type found in good church dramatic groups who have qualities of maturity would be able to produce the play quite creditably. Voice and expression would count more than acting ability.

No property of any kind was used. The "mother" was crouched at the top of the side steps leading into the pulpit, the "captain" and "soldier" being on the very low platform just below the pulpit where stood the communion table. This helped to give the effect of distance be-

tween them and the sense of a hill that was caught up by the figure of the crosses, at the drama's close, still higher, on the wall of the church behind the pulpit.

Ringling of the church bells during the musical introduction, followed by nine strokes on a brass gong near the end of it increased the interest and suspense and added to the setting. The wail of the violin and 'cello were excellent. No other sounds or setting were attempted.

The words of the "Son of God goes forth to war" are appropriate to the imagery and thought of *The Terrible Meek*. To give the congregation time for silent reflection after the drama, one verse was sung by the choir before the benediction.

As written, the play seemed to the group too long for amateurs to attempt. It was carefully cut to about two-thirds.

Some time and practice had to be given to locating the prompter where her light would not be seen. She was seated behind the marble pulpit, covered to deaden reflection, her side view cut off by Easter palms and with her book and flashlight within a black card-board hood tacked to the floor.

It will be seen that no offering is included in the service! Instead, announcement was made in the order of service that the offerings would be placed in boxes (covered hat-boxes, with plain signs) at the doors after the service. While no records were available for comparison with previous years, the offering was large and probably suffered no diminution at all.

What seemed to be the effect of the service? How did it affect the congregation?

There is no question but that the service was very moving. Mr. Kennedy has forged an instrument of unusual keenness and penetration. There were some who did not like it for this very reason. "It got me—that very first cry," said one of the women of the congregation. "I

didn't like it. I tell you why. Easter to me is something joyous, happy, glad. The horror of this was what I didn't like." There were others, too, who seemed most affected by the sadness of the drama. "Impressively depressing," said one. "It provoked a pronounced note of sadness which should be absent on Easter Sunday," said another. Yet another said, "It is because of the Cross that all mankind has received the hope of salvation, therefore all mankind should glory in the heroism of the Christ who sacrificed Himself for others. That feeling means so much more than the one of despair produced by *The Terrible Meek*."

One wonders whether our Easter joy can be of very solid stuff when it fails to recognize the climax of triumph *even in death* with which Mr. Kennedy concludes this drama. Has not the whole message of these "terrible meek" and their ultimate and real conquest been missed by these folk who feel only depressed?

The actors threw themselves into the spirit of the play with such earnestness that probably the appeal was more emotional than is necessarily suggested by the words of the drama. Even so, is it not true that the propaganda of war and its kinsfolk is almost entirely an appeal to strong emotions? And it is eternally at our heels. Does it not take an unusually vivid experience to upset it?

As may be easily understood, one of the young people seemed most gripped by the fresh vision which the play gave her of the reality of Christ's death and of its human elements. "The thing that impressed me most was when Mary found out that Jesus had died to save everyone. Many people may not have thought of Jesus dying, and of Mary, in

the way it is brought forth in this service." Another seemed helped in a similar manner, calling the service "more realistic," "leaving a deeper and more lasting impression" than an ordinary service on the theme.—Is it not true that somewhere in the mists of theology which enfold the crucifixion often we lose the reality and genuineness of it and any penetrating realization of its implications?

A minister in the audience wrote, "I was greatly impressed . . . There was nothing jarring to my sense of reverence in the whole service. It was well coordinated. The lesson of *The Terrible Meek* is one with which I am entirely in sympathy, and Charles Rann Kennedy drives it home far more forcefully than a preacher can do in a sermon. It is a marvelously gripping thing."

A business executive of the type not attracted to church who chanced in, as escort to a sister, took the evident trouble to stop at the door and express to the minister his gladness that he had come.

It is most significant that one of the actors in the drama remarked that it was "an inspiration to participate in this service. It made Easter more meaningful to me this year. It brought home, as never before, the agony and glory of the crucifixion. The special music and gradual darkening of the church certainly created the right atmosphere. I felt this tremendously as I sat in the front of the church waiting to go on."

Most of the worshippers rose very slowly after the service and slipped out very quietly, without more than a nod to the minister at the door. It was evident that they were at least deeply stirred.

NATIONAL COUNCIL FOR JEWISH EDUCATION

JACOB S. GOLUB*

THE Second Annual Conference of the N. C. J. E. met at Atlantic City from May 29th through June 1st. The membership of the national council consists of community executives, heads of departments in city boards of education and teachers of education in normal schools.

The sessions began with a review of the year's work by the President, Dr. L. L. Honor of New York. Jewish education, Dr. Honor pointed out, is still in its formative period, and problems of organization are, as yet, occupying the best efforts of the men in the field. Jewish education, like all growing movements, is tending toward consolidation and unification. Happily, this unification is proceeding along communal rather than along denominational lines. The community at large is showing greater interest in and liberality toward Jewish education. The percentage of children receiving religious instruction has risen from twenty-five to thirty, a small but gratifying increase. Women's organizations which were formerly concerned only with charity are beginning to turn some of their efforts to education.

The progress of Jewish education, however, is not in administration and organization alone. Very decided advance has been made in the scientific approach to Jewish education, in the movement for curriculum revision, in standardization, and in a measure of controlled experimentation.¹

Dr. Samson Benderly, dean of modernized Jewish education in America, summed up the present situation in Jewish education. "The past fifteen years," said Dr. Benderly, "were directed at the problem of physical facilities. We have barely succeeded in making some head-

way in buildings and equipment, when a much graver situation now confronts us. Our entire work needs redefinition. The improvement in its economic status of large classes of American Jewry has broken up the old compact neighborhoods. The school is now distant from home and the street crossings are dangerous. The children of wealthier homes, too, are more occupied with extra school studies, such as music, dramatics, and physical education. The Jewish school, therefore, can no longer look forward to six as the entrance age. Nine or ten would be truer to actual conditions—nor can it expect daily attendance."

The following day's sessions were devoted to the teaching of the Hebrew language. Mr. S. Friedland of Cleveland read a paper on some phases of his work in the teaching of beginner's Hebrew. The problem in Hebrew, as in all language instruction, is to enlist the vital interest of the child in a subject, which, certainly in its early stages, is largely mechanical. Mr. Friedland has skilfully made an adaptation of the natural method by developing a series of stories in English, which gradually introduce Hebrew vocabulary. Within a few months the child acquires enough of the language to continue his studies in Hebrew entirely. The second step in Mr. Friedland's process is even more interesting. He has worked out a number of dramatic incidents which the entire class recites with rhythm, gesture, and appropriate voice inflection. The young children love to re-enact the stories and thus develop emotionally as well as linguistically.

The writer reported upon an individualized method in the teaching of Hebrew in the schools of Chicago. The plan is modeled in large measure after the Winnetka procedure. Individualized Hebrew instruction has proven valuable from the pedagogic as from the admin-

*Board of Jewish Education, Chicago.

1. See Dr. Honor's statement in *Religious Education*, June, 1927, pages 662-68.

istrative point of view. Administratively, the average Jewish day school presents the difficulties of a rural school. It is too small for adequate grading, seldom employs more than one teacher, and aggravates its problem by continuous admissions the year round. An individualized class can readily be handled by one teacher, and with no loss to the pupils. Individualization, considered pedagogically, liberates the energies of the abler pupils and makes for thoroughness on the part of all. The one year's experience at Chicago has shown that abler pupils can accomplish the five years' course of study in two or three years.

The last sessions of the conference were held jointly with the National Association of Community Center Secretaries, and were devoted to extension education for young people, adults and children.

Mr. S. J. Borowsky, executive secretary of Young Judaea, spoke about the work of his organization. He pointed out that before there were Jewish center buildings for social activities, and before the problem of youth education was receiving any attention, Young Judaea was already in the field with hundreds of clubs. Today, when the local community is well provided financially, Young Judaea should receive its share of community support in the same manner as other similar agencies are receiving it.

Mr. A. P. Schoolman, director of the Central Jewish Institute Camps, spoke of the educational potentialities of the children's summer camp. Reviewing the stages of camping, the "fresh air" camp, the physical education camp, and the camp which offers some educational program, mainly in the form of tutoring, Mr. Schoolman pointed out that only few camps have recently realized their possibilities as a positive educational force. Having children for a period of ten weeks in a highly controlled environment which combines all the phases of school, home, synagogue, street, and recreation

hall, an unusual opportunity presents itself in the inculcation of desirable habits, ideals and attitudes. The C. J. I. Camps are planning to maintain contact with the campers by a year round follow up educational program in the city.

In the course of the discussion, Dr. Benderly told of a similar project to be launched by the Bureau of Jewish Education of New York on a smaller scale, for a group of selected young people.

A paper on adult education by Prof. M. M. Kaplan was read in his absence. In his paper Dr. Kaplan pointed out the significance of adult education in the light of Jewish tradition, as well as in the findings of modern psychology. Learning takes place best in the presence of a felt need. Abstract symbols become significant only after much concrete experience. The problems and experiences of adult life are seldom present to young people. The ethics of parenthood or of business, international justice or even responsible citizenship, are essentially adult situations. The infantilization of education may be responsible for much of the maladjustment of present society.

Dr. M. Soltes spoke on Jewish Center activities. Describing the educational efforts of the Jewish Welfare Board, Dr. Soltes told how, as a consequence, Jewish center institutions were tending more toward education, and away from purely physical and popular recreational activities. The Welfare Board has done valuable work in the collection of program material for Jewish as well as for American National Holidays, which it issues in periodic syllabi.

Altogether, the conference showed that the Jewish teaching profession was becoming increasingly conscious of the demands of the environment, and was making a sincere effort at more perfect adjustment.

Mr. Israel S. Chipkin, Educational Director of the Jewish Education Association of New York, was elected president of the Council for the coming year.

RECENT DOCTORS IN RELIGIOUS EDUCATION

BACHMAN, WALTER EUGENE, (D. R. E., Boston University.) *THE RELATION OF PHILOSOPHY AND RELIGIOUS EDUCATION IN ENDOWED CHRISTIAN COLLEGES OF LIBERAL ARTS.*

BENEDICT, MARION J., (Ph. D., Teachers College, Columbia University. Now Professor of Psychology, Vassar College. Thesis published by Teachers College.) *GOD AND WAR IN THE OLD TESTAMENT.*

The problem is to determine, by means of a detailed study of the conception of God in each of the Old Testament writings, what attitudes or methods imputed to him would be capable of furthering either peace-making or warlike tendencies on the part of children (or adults) taught to accept such an idea of God. The problem is interpreted as requiring not only an examination of ideas as to God's participation in battle and direct or indirect use of warfare, but also an investigation of the conceptions as to the degree of impartiality in his treatment of different nations, the nature of his attitudes toward men (such as anger, love, forgiveness), and the methods used in his dealings with men.

The influence of biblical material upon the formation of attitudes toward war has seldom been a major consideration in the selection and treatment of passages for religious education. The purpose of this study is to enable religious educators, particularly curriculum-makers, more readily to discover what portions of the Old Testament material are suitable for their purpose in this respect and to treat any part of the material so as to stimulate ethical discrimination.

The method of attack has been, first, to acquire a general familiarity with the use of Old Testament material in current curricula, in order to focus the problem and give background for curriculum suggestions; secondly, to examine any available works that touch upon the relation of the Old Testament to war; thirdly, to discover the consensus of modern critical opinion on the documentary analysis of the Old Testament books and the date and background of each of the constituent writings; finally, to proceed to a detailed first-hand study of the biblical text.

The Literature of the Old Testament in Its Historical Development, by Julius A. Bewer (1922), has been used as the chief authority for the chronological arrangement of the documents and the major points in the literary analysis. Supplementary details have been furnished by numerous commentaries and other works on the literary criticism of the Old Testament.

The procedure in the study of the biblical text has been to deal separately with each strand of writing, first reading it carefully and noting every passage bearing on any phase of the proposed problem, then classifying these

passages, consulting commentaries for interpretation of obscure phrases, selecting typical passages for quotation and arranging other references so as to show the "weighting" of different ideas, and finally writing a discussion of the points which have emerged. After this detailed investigation of the individual documents, the Old Testament resources for education with regard to peace and war have been summarized, and suggestions have been offered as to curriculum policies.

The study reveals that in almost every Old Testament document God is in some way associated with war. Either because of his championship of Israel or because of his zeal for righteousness, Yahweh continually instigates some nation to fight and strengthens it for the fray, or else participates in battle himself. For educators to use these writings without analysis of the historical influences producing such ideas, and without effort to quicken independent ethical criticism of conceptions of God, would certainly not develop aversion to war.

The conception of a truly impartial God would aid the religious educator in working toward a realization of equality of human worth and mutual responsibility of groups, whereas the idea of divine partiality lends itself to a tendency to regard one's own nation as more important than others and its interests as justifying injury to others.

Their idea of God's wrath and destructive punishment makes it difficult to regard him as condemning similar attitudes in human relationships. Such attitudes engender war when expressed by one nation toward another. If, however, God is viewed as consistently loving and compassionate, purposing redemption for men, the emulation of divine attitudes by human groups should lead toward mutual regard and forbearance and helpfulness—toward peace.

The task of the religious educator is to stress whichever material best suits his purpose, and to treat the other, if he uses it, in a way to show changing ideas and developing ethical sensitiveness, and to stimulate evaluation of the present acceptability of attitudes ascribed to Yahweh.

BICKNELL, BESSIE T., (Ph. D., Hartford Seminary Foundation.) *RELIGIOUS EDUCATION AND HEALTH, A STUDY OF THE RELATION OF RELIGIOUS EDUCATION TO THE HEALTH OF THE COMMUNITY AND OF THE BEARING OF THIS RELATION UPON THE CURRICULUM OF RELIGIOUS EDUCATION.*

BLASHFIELD, HERBERT WALTON, (Ph. D., New York University.) *TRAINING TEACHERS FOR CHRISTIAN EDUCATION.*

This thesis is an attempt to bring into the field of leadership or teacher training some of the modern theories of education especially as

they are being applied to character education and curriculum construction.

It is divided into four parts: (1) Present theories of education and their application to the problem. (2) Present practice and experience in training and their application to the problem. (3) The application of present theory, practice and experience to training teachers for Christian education. (4) A training curriculum for teachers of Christian education.

The purpose of the investigation was to determine methods to be used in training teachers. Two problems were involved in this objective: (a) To discover methods or educative influences which will cause the teacher to have the desired type of character, and (b) To determine methods which will give the teacher a technique for developing or forming the desired type of character in others. Christlikeness of character as the ideal type was analyzed, described, and defined.

In the light of some of the modern theories of education, the Protestant church's methods of training were evaluated. Present methods of character education were studied and, based upon the life and teachings of Jesus, the essentials of Christian character were determined.

Current practice in training schools for professions other than for Christian leadership were studied. Judgments were secured from many ministers and Sunday school teachers concerning the most effective training influences contributing to their own Christian characters.

The results of these investigations were tested out in various training schools over a period of two years. Upon the basis of these training tests, curricula for the training of teachers for Christian education were constructed for teachers of the pre-school age and of children in the first six grades of the public school.

BRUCE, GUSTAV M., (Ph. D., Hartford Seminary Foundation. Now Professor in Luther Theological Seminary, St. Paul. Thesis to be published in revised and enlarged form.) LUTHER AS AN EDUCATOR.

The thesis contains the following seven chapters: Luther's Childhood and Early Education, Student and Monk, In the Professor's Chair, In the Family Circle, Pedagogical Writings, Pedagogical Principles, and Evaluation of the Man and His Work. The thesis develops the following points about Luther and his contribution to education:

1. No educator before his day devoted so much time and attention to education in all its phases and wrote and spoke so extensively on educational matters.

2. He pointed out as never before the importance of Christian education both to the Church and the State.

3. He conceived of education as affecting the whole life of man, and therefore regarded religious and secular education as integral parts of a well-rounded and complete Christian education.

4. He capitalized the best elements in humanistic education.

5. He gave a new meaning to the offices of parent, teacher, and pastor.

6. He made the provision for a broad and universal education one of the prime functions of the State and lifted education as a whole out of the narrowness, as to scope and compass, of ecclesiasticism.

7. He was a man of and for the people and plead the people's cause in education as in religious and political causes.

8. He was a keen observer of child life and understood it better than did his contemporaries and even better than many educators of later generations.

9. He stood for a practical education, an education which would fit for the everyday duties and experiences of life.

10. He vastly improved means and methods of education.

11. He was the first great exponent for the establishment of public free libraries.

12. He assigned to the Bible and the Catechism a proper place in the curriculum, giving due place to cultural and practical subjects.

13. He gave to the world an excellent book of religious instruction in brief and simple form in his Small Catechism, which has stood the test of four centuries and is still held in the highest esteem, next to the Bible, by the Church that bears his name.

14. He awarded song and music a large place in the education of the child both at home and in school and provided hymn and music books for use in the schools. He composed a large number of hymns himself and set some of them to appropriate music.

15. Luther, therefore, stands forth as the greatest educator of his age, whose educational theories have become the valued heritage of successive generations of educators and whose influence on educational thought and practice is still very marked, especially within the Lutheran Church.

BULLER, FRANCIS PAUL, (Ph. D., Yale University. Thesis to be published.) A HISTORY OF MINISTERIAL EDUCATION IN THE BAPTIST CHURCHES OF THE UNITED STATES TO 1845.

The early period of ministerial education in American Baptist churches contains valuable data for those who study it or who are engaged in the present controversy over fundamentalism and modernism, a controversy which is at times similar in spirit to that of the early days over the idea of an educated ministry. Baptists began with the inspired Word of God which said nothing about ministerial education but which they believed did emphasize the inner call of God. Some churches had been founded by trained men, but they left no educated successors. The churches, being independent, chose any one who gave evidence of such a call, even if he had had no formal training. Some churches preferred untrained men, for they believed that education was not only unnecessary

but that it hindered the minister's work. This view led to the predominance of an illiterate ministry, especially during the revivals when the number of untrained men increased rapidly. Although the more intelligent men believed in an educated ministry, they still maintained that the Spirit of God was much broader than college learning, and since the churches were weak and persecuted from without, and at times torn by unhappy contentions within, not much could have been done to train men even if they had desired to do so.

By 1740, after a century of slow growth, the Baptists had developed centers of activity in Rhode Island, Massachusetts, Pennsylvania, and South Carolina, out of which came their first educational efforts. Foremost among these efforts, which encouraged Baptists in other centers, efforts aided by English Baptists, were those of the forward-looking men of the Philadelphia Association who established an Academy at Hopewell, New Jersey, and who began a movement which led to the founding of Brown University. This institution exerted great educational influence in the denomination, through its presidents and some of its graduates who entered the ministry.

With the foreign missionary movement, which induced the formation of the Triennial Convention at Philadelphia in 1814, came a new educational impulse which gave impetus to education societies and encouraged the formation of state conventions. These organizations aided ministerial students and brought into existence theological schools in New England, in the middle, southern and western states, and many colleges which offered special training for the ministry.

These educational efforts encountered tremendous opposition, particularly in the South and West, where heated disputes over a trained ministry engendered schisms in many of the churches and associations. Grounds of objection to the training of ministers were that it would take the place of a call from God; that it was unscriptural; that it was merely a human invention; that it would interfere with the liberty of the churches, and that it would bring about persecution such as the Baptists had felt at the hands of trained clergymen of the Congregational and Episcopal churches. This opposition to education was sincere but a great deal of it was due to prejudice and bigotry, and even lacked charity. When those who promoted education and benevolent work were called "howling destructive wolves" and when an elder could say that he would "shoulder his fire-arms" before he would yield to them, it is evident that some of this opposition was unchristian. This is not to say that some of those engaged in constructive work were without fault. Sometimes they were over-enthusiastic, tactless, and worked for selfish ends.

By 1845, however, through the untiring efforts and heroic sacrifices of the leading men in the denomination, much of this opposition had disappeared. There were still some vehement objectors, but they were now decidedly in the

minority. After 1845 the work of educating ministers proceeded with less friction. Moreover, in that year the slavery question separated the Baptists into northern and southern groups. Educational work thereafter was necessarily sectional and requires separate treatment.

DUVALL, SYLVANUS M., (Ph. D., Teachers College, Columbia University. Now Professor of Religious Education, Scarritt College. Thesis published by Teachers College.) EDUCATION AMONG THE METHODISTS BEFORE 1870.

The problem was to determine:

1. The extensiveness of the movement for the founding of Methodist schools and colleges up to about 1870.

2. The relationship of "Methodist" educational institutions to the Methodist Episcopal Church. To what extent were they founded and directly controlled by some Annual Conference or other official division of the denomination, and to what extent were they merely commended as worthy of patronage and support?

3. The attitude of the denomination toward the educational activities carried on under its name. Did it oppose them as a diversion of energy and resources which should be used to promote more strictly religious ends, and tolerate them, only because it was powerless to prevent them? If it encouraged them, why did it do so. Did it seek to use them for the promotion of denominational or religious ends, or was such support as it gave the result of a genuine interest in and concern for education as such?

4. The nature of the Methodist educational institutions. How much did it cost to build and maintain them, and what means were employed to finance them? What was the size of the student bodies and faculties? What subjects were taught, and what were the educational standards? What place was given to religion?

5. The attitude of the denomination toward the education of the ministry, and especially toward theological education.

Sources of Data:

For the earliest schools the main sources of information were the journals, histories, and other descriptions and accounts by prominent Methodist leaders, or others who were familiar with these institutions. For the latter schools and for the attitude of the denomination toward education, the main sources of data were the denominational magazines, Conference Journals and other official records, and the records of the institutions themselves.

Findings and Their Practical Application:

The study has made a contribution to the understanding of

1. The place of denominational influence in the development of education in the United States.

One of the mooted questions of the day concerns the extent to which the religious ideal as represented in American Evangelical Prot-

estantism is favorable to educational enlightenment. It is known that many, if not most of the secondary schools and colleges founded in the United States before 1870 were established under ecclesiastical auspices. But was this activity encouraged, or was it merely tolerated by the several denominations, and to what extent? If it was encouraged, to what extent were educational activities used merely to promote denominational or religious ends? This study shows that so far as the Methodists were concerned,

(a) Before 1830, only a few attempts were made to found schools, and these were of little significance, but between 1830 and 1870 the Methodists engaged extensively in educational activities, and established more than two hundred schools and colleges.

(b) These activities were not the results merely of the zeal of individual Methodists. The denomination gave official encouragement and support, and the Annual Conferences themselves participated actively in the establishment and support of these institutions.

(c) These schools and colleges were not founded primarily to promote denominational or religious ends, but resulted from a genuine desire to contribute to the educational life of the nation. The relinquishment by certain Methodist groups, of the control which they had exercised over institutions which they had founded and maintained is in harmony with the historical traditions of American Methodism.

2. The attitude of the Methodist Episcopal Church toward the education, and especially the theological education of their ministry.

Compared to the careful attention given to the education of their ministry by such groups as the Presbyterians and the Congregationalists, the education of the Methodist ministers was neglected. In sharp contrast to the encouragement and support given to general education, theological education was frowned upon by the denomination, and in some instances, bitterly opposed. It slowly won a place, mainly because of the vigorous support of a few of the more advanced leaders of the Church. This support centered in New England.

3. The contributions of the denominational college to the moral and religious life of the nation.

While moral and religious training was by no means neglected, the curriculum of these Methodist institutions centered about what have traditionally been called the "cultural" subjects, such as the classics and mathematics. In so centering their efforts, the denominational colleges have failed to make the unique contribution which they might otherwise have made to the moral and religious life of the nation.

4. The schools of the period studied; their cost; the means employed to finance them; their curricula, faculties, student-bodies, and educational standards; and such phases of the history of education as the education of women and the manual labor movement.

FRANKLIN, SAMUEL P. (Ph. D., State University of Iowa. Now Professor of Religious Education at Baldwin-Wallace College. Thesis to be published by State University of Iowa). A STUDY OF THE COMPREHENSION DIFFICULTY OF SOME OF THE SAYINGS OF JESUS.

The purpose of this study was to determine the relative comprehension difficulty of some of the parables and precepts of Jesus. Eight parables and eighteen precepts were arranged in test form and given to approximately one thousand public school pupils in grades 4 to 12 inclusive.

Intelligence tests were given, and the pupils' mental ages were used as a basis for classifying the scores on the sayings of Jesus. Information was obtained concerning church and Sunday school attendance of the pupils and their parents, to determine what influences these had upon the pupils' understanding of the meaning of the sayings.

A description of the method used and statement of the principal findings were published in *Religious Education*, December, 1926.

HAMILTON, OTTO T. (Ph. D., Teachers College, Columbia University. Thesis published by Teachers College.) THE COURTS AND THE CURRICULUM.

Regardless of who proposes changes in the curriculum of the public schools or why they propose them, people differ as to the desirability of making such changes. These differences lead to controversies and oftentimes these controversies lead to the courts. Many such cases are carried to the higher judicial tribunals for final adjudication. In this way the courts are called upon to decide issues relating to the curriculum and they thereby exert an important influence upon the curriculum of the public schools. This study deals with the relation of the courts to the curriculum as revealed by the facts of cases and the decisions of judges, particularly in the higher courts.

Reports of cases decided by the higher courts have been the chief source of data for this study. As a result of a preliminary examination of about 800 cases, and the detailed study of about 600 cases, the data has been classified and presented under the following headings:

1. The Scope of the Curriculum.
2. Control of the Curriculum by Legislative Action.
3. Control of the Curriculum by Local Agencies.
4. Religion and the Bible in the Public Schools.
5. The Furnishing of Instructional Supplies.
6. The Adoption and Change of Textbooks.

It is believed that the study will furnish a source of information as to facts and as to fundamental principles that should prove helpful to the thinking of those who are interested in the improvement and change of the curriculum of the public common schools. Suffi-

ciently generous quotations from the decisions have been included in the study, in many instances, to enable the reader to interpret the attitude of the court and the principles underlying the decision made.

The study of the decisions has revealed trends: (1) toward the more complete recognition of the power and duty of the state legislature and the local school corporation to provide a more extended public school organization, more generous instructional supplies, and a more varied offering of particular secular subject-matter; (2) toward the exclusion of all religious instruction as such, or religious influence whatsoever, from the public schools; (3) toward the recognition of the inherent right of the child to an education and toward the denial of the parent's absolute control over his child's opportunity for an education; (4) toward favoring the public as against those who have been granted special privileges in the matter of furnishing instructional supplies; (5) toward a greater participation of the federal courts in the adjudication of controversies involving the curriculum.

The study has also shown:

1. That the courts have taken the position that they have no power to make prescriptions concerning the curriculum; that they will neither interfere with the discretion of the legislature, unless it appears that its action has been unconstitutional, nor with the discretion of school officials unless it appears that their actions have amounted to an abuse of the power vested in them.

2. That the courts recognize that the legislature has complete and exclusive control over the school system and its curriculum including the adoption, use, and change of textbooks; that the legislature may delegate any part of this power to officials, boards, or local school corporations; that a state legislature has no power to prohibit schools other than public schools from teaching a foreign language to pupils below the eighth grade; that the people of a state may not by a constitutional amendment require that all children below the eighth grade shall attend the public schools.

3. That the courts have taken the position that the powers of a local school corporation over the curriculum and its schools in general are only such as are vested in it by the legislature; that the officials of such local school corporations may make all reasonable rules and regulations necessary to the control or expansion of their curriculum and their curriculum units.

4. That the courts now recognize that the child has a legal right to an education which it is the function and duty of the state legislature to provide, and which the parent must enable his child to secure; that while the parent no longer has absolute control over the educational opportunity of his child, nevertheless, he still has a right to a reasonable selection of studies for his child as against the local school corporation's prescription of sub-

jects, and also has the right to send his child to any school other than a public school which meets the lawful standards set up by the legislature.

5. That in the matter of religion and the Bible in the public schools, generally speaking, the constitutional provisions of the states from which decisions have come, the statutory enactments, and the decisions of the higher courts have attempted to avoid controversies and the infringement of individual rights by prohibiting offensive manifestations of religious attitudes, impulses, and associations in connection with the public schools; that, however, the wide variation in constitutional provisions, statutory enactments, historical background, and the facts in particular cases have given rise to various and divergent attitudes on the part of the courts toward this question; that the practices complained of have included such things as the reading of the Bible, particularly the required reading of the King James' version, in the public schools, the appropriation of public funds for sectarian or religious purposes, the giving of religious and sectarian instruction, the wearing of distinctive religious garb by teachers, the saying of prayers and the singing of hymns, the holding of public schools in sectarian buildings, the holding of commencements in churches, the giving of school credit for outside Bible study, and the regular dismissal of pupils at the request of parents in order that they may attend outside religious instruction.

The trend of the decisions of the courts gives good grounds for concluding that the several courts will continue: (1) to favor the extension of a public school curriculum of secular subjects and curriculum units which will meet the needs of the child as a progressive civilization reveals them; (2) to guard the curriculum against the inclusion of practices that may have a tendency to disorganize and injure the schools; (3) to recognize the right of the child to an education; (4) to safeguard the public in regard to the expense incident to the public school system while favoring proper instructional equipment and opportunities for the pupils; (5) to hold that a public or common school must be free, open equally to all, and under complete public control.

There are good reasons for concluding that the legislature will continue to control the curriculum of the public schools much the same as they have in the past. The federal and state constitutions provide the only limitations upon their complete and exclusive control. A court of competent jurisdiction can only interfere with this power when a particular case, involving a violation of constitutional provisions, has been brought before it. It is reasonable to expect that the detailed prescription and control of the curriculum by the legislature will continue to increase. The inequalities of the curricular offerings of the local school corporations and the increasing recognition of the state's obligation to equalize educational opportunity and the burden of taxa-

tion in support of education will force such a result. It may be expected that well-organized groups of citizens will continue to have great influence with legislatures in securing legislation providing for specific prescriptions. The teaching profession should furnish citizens with the information necessary to guide them toward wise action along this line.

As the detailed control of the curriculum by the state increases, it means: (1) that the comparative amount of control left either to the local school corporation or to the parent must necessarily decrease; (2) that more of the detail of the local school corporation's control over its own curriculum will be regulated through state administrative and supervisory officials created by the legislature.

The evidence of the decisions seems to warrant the conclusion that the courts will continue to recognize the rights of the child to an education and will favor any increase in such rights that may seem best for the child and the state. While the decisions make it clear that the parent will not be allowed to exercise a detrimental control over the educational opportunity of his child, nevertheless, they seem to warrant the conclusion that the courts will continue to uphold the reasonable rights of the parent as against curricular prescriptions of the local school officials and unwarranted restrictions of the legislature. There seems to be sufficient evidence to warrant the conclusion that the federal courts may be expected in the future to exercise an increasing influence over curricular controversies.

There are very good reasons for concluding that the higher courts of the various states will continue in the main to view the matter of religion and the Bible in their public schools according to the precedents already established in their jurisdictions. However, it is the belief of the author that the trend of the decisions over the country as a whole will continue to be toward the exclusion of manifestations of the religious impulse from the public schools because, due to the present attitude of contending forces, they are provocative of controversy, ill will, and injury to public schools, society, and the state. There seems to have been a universal recognition by the judges of the potential harm and danger in such practices. The author has faith in the integrity and fairness of the courts when dealing with such issues. However, he is convinced that it is unwise and unfortunate for contending groups to continue to force the courts to lay down rules upon increasingly detailed curricular practices. Such a procedure, followed to its logical conclusion, can only result in impoverishing the curriculum and reducing it to the barrenness of dry, uncontrovertible facts. Society should not permit such a result. The curriculum of the public schools should not be determined by the mandate and injunction of the courts. The real solution to this part of the problem lies in the hope of a change in the hearts and attitudes of men. Whenever men come to be charitable enough of the opin-

ions, the aspirations, and hopes of their fellow-men to respect their rights and their honest beliefs, then such difficulties as have arisen over religion and the Bible in the public schools will not have to be settled by the courts. Until that time approaches the courts must be depended upon to pronounce final judgment upon our curricular controversies.

It is the firm conviction of the author that the decisions show that there are fewer evidences of susceptibility on the part of the courts to hasty judgment, bias, prejudice, or undue influence of any sort, even in times of great public stress, strain, and emotion, than on the part of any other class of persons whose actions have been involved in the cases studied, whether it be the legislature, school officials, teachers, parents, pupils, the public, or even the religious organizations and their leaders.

HARKNESS, GEORGIA ELMA, (Ph. D., Boston University.) *THE PHILOSOPHY OF THOMAS HILL GREEN, WITH SPECIAL REFERENCE TO THE RELATIONS BETWEEN ETHICS AND THE PHILOSOPHY OF RELIGION.*

The philosophy of Green (1836-1882) is a combination of neo-Kantian and neo-Hegelian elements. The connection between his ethics and philosophy of religion is found in their common metaphysical basis. An immanent spiritual principle binds the universe together in an all-inclusive system of relations and reveals itself most perfectly in man's moral strivings. To "reproduce God" is alike the task of ethical self-realization and religious worship; for the eternal consciousness is the source of an objective moral ideal which it is man's task to seek to actualize.

The activity of the finite self is fundamental to Green's system. Both morality and religion require a unitary and time-transcending self as the basis of experience. Without it there could be neither moral freedom and responsibility nor religious cooperation and communion. Upon the union of permanence with change in self-experience depend the possibility of progress toward an objective moral ideal and the hope of personal immortality.

In Green's religious philosophy the major emphasis is upon the divine immanence. Religion and morality unite in requiring a God that is immanent, moral, rational, infinite, and eternal. Such a God, Green holds, is demanded by the religious consciousness as object of worship and as ground and goal of religious endeavor. Such a God is necessary also as the metaphysical (though not the empirical) basis of morality—to explain the existence of man's moral nature, to account for moral progress and the predominance of teleological factors in the universe, and to provide for the objectivity and conservation of values.

Green's outstanding contribution is his demand for a philosophy which can harmonize the data of religion, morality and science. While his system contains a union of personalism with pantheism which falls short of full

consistency, he made a contribution of permanent value to the philosophical bases of religious education.

HOWELLS, THOMAS H., (Ph. D., State University of Iowa. Now Assistant Professor of Psychology at Iowa State College, Ames. Thesis to be published by State University of Iowa.) A COMPARATIVE STUDY OF THOSE WHO ACCEPT, AS AGAINST THOSE WHO REJECT RELIGIOUS AUTHORITY.

The object of this study was to differentiate, amongst a representative group of persons, the religious conservatives from the religious radicals and to discover the setting in human nature of their contradictory attitudes.

The initial problem was that of securing a valid and reliable criterion for classifying individuals in respect to this range of attitude. For this purpose a specially constructed, point scale, self rating device was used which gave quantitative measures of the attitudes in question and were accordingly adapted to statistical handling. The chance halves of these items gave a coefficient of correlation of .85. The validity of these scores was established by submitting the 170 self rating items to a group of competent adults for judgments as to what they measured and by comparison of these scores with certain outside data.

The raw material for the investigation was obtained from the 542 members of an elementary psychology class at the University of Iowa. The data consisted of results from about 170 self rating items, from personal confessions, from intelligence tests, university grade points, and from a battery of twenty-two laboratory experiments. Scores of conservatism-radicalism were correlated with all of these data except the experiments. Here the fifty extreme conservatives were compared with fifty-one extreme radicals.

Almost no significant differences are found in respect to motor or sensory characteristics. As the result of five tests the conservatives are shown to be the more suggestible. They sooner call a halt in a contest of endurance of pain from electric shock. They improve more in motor control under threat of punishment. They seem more suggestive to immediate motivation. The radicals as a class have the advantage in all tests involving ingenuity and acumen like running mazes and following directions. For all of the 542 cases the correlation between intelligence scores and degree of radicalism is $.36 \pm .025$. These conclusions are held to be valid only for representative students of college age at the present time in this section of the United States.

KAO, FENG SHAN, (Ph. D., Boston University.) AN EXAMINATION OF THE PROJECT METHOD AS AN INSTRUMENT OF TEACHING RELIGION.

MASSO, GILDO, (Ph. D., Teachers College, Columbia University. Thesis published by Teachers College.) EDUCATION IN UTOPIAS.

The problem was: to ascertain the place given to education in utopias; to discuss the agencies to which education is entrusted in utopias; to synthesize and collate the views of the authors of utopias on educational matters; to show whether there has been any realization of utopian theories in present-day practices or whether there is any promise of such a realization in the future.

Sources were: utopias from Plato's *Republic* to Wells' *Men Like Gods*; critical works on utopias in general and on individual utopias; works dealing with the history of education and recent educational literature; recent works on the various subjects that are discussed in the dissertation.

The dissertation opens with a brief chapter that gives the reader an idea of the field of utopian literature. Then follows the utopian criticism of education and the place that the utopians give to education in their ideal commonwealths. Education is considered throughout, both in its formal and its informal aspects. Consequently, not only the school but the home, the church, work, and the community, are included in the dissertation as agencies of education. Each of these agencies is fully discussed in a separate chapter. In view of the peculiar and important part that women play in utopias, the place assigned to them in the utopian social order and their education are considered in another chapter. The study closes with an account of the utopian educational ideas and ideals that have been so far realized or are in process of realization in the world we live in.

MASTON, T. B., (D. R. E., Southwestern Baptist Theological Seminary. Now Professor of Sociology and Adolescent Education in same institution.) THE PLAY PROGRAM OF THE CHURCH.

In an introductory chapter on the Psychology of Play, the foundation for the thesis is laid. This introductory chapter defines play, discusses the theories of play, play as a channel for the expression of the instincts of life, and play as a revealer of the character of a people or nation.

In succeeding chapters in Part I arguments are given for a church play program. Modern social and industrial life with all its attending conditions necessitates, more than in the past, some kind of play program. With all these conditions and the added time available for play there is a wider interest in play and pleasure than in the past. People have demanded play of some kind.

Commercialized amusements were the first to recognize this modern demand for play and provide for it. But commercialized amusements—those with the profits motive—have been unwholesome. They are not concerned with the influence on the lives touched but with the money procured. Such amusements, to say the least, are always dangerous.

Even socialized amusements are inadequate. These agencies reach relatively few people.

Their programs are not well balanced. Some of the activities fostered by socialized agencies are questionable in influence. Also, the programs of these agencies do not build a worthy institutional loyalty, hence the participant does not receive full value.

Considering the fact that modern conditions demand some kind of play program, that commercialized amusements are unwholesome, that present socialized agencies provide a program that is inadequate, and that present conditions within the churches are such as to demand attention on their part to the play life of their members; therefore the conclusion develops that the church should provide a program of play.

Part II offers a suggestive program of play, including the possible features—physical, mental, and social. The first step in building this program of play is the recreational survey. This is necessary if an intelligent program is built. It is the contention of the writer that the secret to success in church play is leadership. Play should be a definite part of the spiritual program of the churches, and a leadership should be provided that will make it such.

MEYER, HENRY HERMAN, (Ph. D., Yale University. Now Editor of Church School Publications, Methodist Episcopal Church. To be published.) *THE RELIGIOUS EDUCATIONAL THEORY AND PRACTICE OF COUNT LUDWIG NICHOLAS VON ZINZENDORF*.

The dissertation undertakes (1) a survey and partial analysis of Zinzendorf's published and unpublished writings; (2) an examination into his theory of child nature and nurture; (3) a study of his work as a religious educator in the light of his announced principles; and on the basis of these (4) an evaluation of Zinzendorf's contribution to the theory and practice of religious education.

It shows that Zinzendorf was a keen and sympathetic observer of the religious development of children and young people, that he spent an important part of his busy life in the actual work of teaching, and that he anticipated many of the principles of present day religious educational theory. More particularly, he recognized the fact of the free development of the individual life from within. Physical and mental development are paralleled by a spiritual development, the stages of which are as marked as those of physical growth. Children begin life as members of the Kingdom of God and under favorable conditions of nurture and training may grow to maturity in religious insight and conduct without ever having the experience of conscious alienation from God. The experience of conversion, with its attendant struggle of repentance, is not a normal experience for children.

The problem of religious nurture is one of preserving the child in his original innocence, keeping from him all influences that would mar or soil his spirit, and providing an environment favorable to spiritual growth.

Petty rules and negative discipline are harmful. A noble example in friendly companionship with children is more effective than precepts.

In practice Zinzendorf recognized the principle of religious growth in his organization of the choir system in which children and young people were grouped according to age for purposes of graded instruction and worship. After early childhood they were grouped also according to sex. His statements regarding the characteristics and interests of various age groups are brief but accurate. Zinzendorf's emphasis throughout is upon the stimulation and development of religious experience rather than on the acquisition of knowledge about religion. Informal conversations about religion and group participation in religious exercises are substituted for dogmatic catechetical instruction. Religious experience is to manifest itself in attitudes and responses. Directed toward God as he has revealed himself in Christ, these attitudes and responses result in joyous, intimate fellowship and conscious communion. Directed toward others and toward one's environment they result in goodwill, spiritual companionship and useful service. In his total plan of religious nurture and training, the Christian home and the responsibility of parents are given a place of central importance.

MOODY, THOMAS B., (D. Th., United Theological College, Affiliated with McGill University. Now pastor of Centenary United Church, Stanstead, Quebec.) *YOUTH AND THE CHRIST*.

NEUMANN, GEORGE BRADFORD, (Ph. D., Teachers College, Columbia University. Thesis published by Teachers College.) *A STUDY OF INTERNATIONAL ATTITUDES OF HIGH SCHOOL STUDENTS*.

The purpose of this study is to discover and examine the attitudes of a selected number of high school students who are nearing graduation, as far as these attitudes are concerned with other peoples and nations. Evidence is submitted for the statement that the international affairs of the United States have never been so numerous or so complex during peace times as now. Through the total educational experiences, school and extra-school, our youth are developing attitudes toward other nations. The attitudes may lead to harmony with other nations or toward international maladjustment. It is the purpose of this study to examine them objectively and quantitatively, so that educators may be aware of the present situation regarding the international attitudes of high school students who are nearing the completion of their course and may be in a position to make such reconstruction in educational procedures as developing standards may indicate to be desirable.

The attitudes which call for special study are those which actually function in international relations. These are: racialism, nationalism,

imperialism, militarism, desire for economic prosperity, tendency toward proletariat cooperation for the establishment of a world state, attitude regarding public opinion, tendency toward recognition of rights of other nations and peoples, appreciation of worth of others, attitudes toward international cooperation, attitudes of international good will.

The study is an effort to discover what attitudes of these twelve types are characteristic of selected high school students. 1109 students in 15 schools in 5 states participated in the study.

The value of the study lies both in the information gained, and in the fact that the techniques adopted and modified for this study have proved well suited for securing rapid and accurate expression of the international attitudes of such student groups.

NUTTING, ELIZABETH HERSMAN, (D. R. E., Boston University.) *THE APPROACH TO A FORMULATION OF A CRITERION OF VALUES WITH SPECIAL EMPHASIS TO ITS SIGNIFICANCE FOR THE RELIGIOUS EDUCATION OF ADOLESCENTS.*

Vagueness characterizes the thinking of both adolescents and the educators of adolescents when they face questions of valuation. The purpose of this thesis, written, as it is, in a pioneer professional field, is to marshal and relate the psychological and philosophical facts involved in such a way that they may, when properly popularized, be of practical help to leaders of adolescents as they face the difficult task of developing the capacity for right valuation in their young people. In both fields the conclusions drawn are based upon the consensus of opinion of recognized authorities, the original contribution growing out of the tracing of new relationships between the two fields, and the practical deductions, or suggested methods of procedure, growing out of them.

The general thesis is, then: The formulation of a criterion of values on an empirical basis of recognized adolescent characteristics, together with their metaphysical interpretation, which will provide a logical basis for the axiological thinking of the religious educators of adolescents.

The first section of the thesis takes up a psychological analysis of the nature of adolescence, with a view to determining those tendencies which might be expected to increase, or to lessen, adolescent capacity for making consistently thought out choices. While many of the facts included here pertain to the whole period of adolescence, special emphasis has been given to the older adolescent.

The second section summarizes the axiological conclusions of personalism essential to all adequate treatment of this question. The following statement of a criterion of values is suggested: The criterion of values for any individual is that awareness of the metaphysical status of the self, inherent in self consciousness and implying a more or less clearly formed

ideal of personal development, by which every item of experience is judged according to its effect in raising or lowering that status.

The final section of the thesis takes up, briefly, various methods by which this criterion of values may become effective in the experience of adolescents. The writer is aware of the fact much remains to be done before approach to the question of right valuation can be of general usefulness.

SEARLES, HERBERT L., (Ph. D., Iowa State University. Now Professor of Biblical History and Literature, James Millikin University. Thesis to be published by Iowa State University.) *THE STUDY OF RELIGION IN THE STATE UNIVERSITIES OF THE UNITED STATES.*

An attempt is made at the outset to develop a methodology in accordance with which religion may become the object of scientific study. The conclusion is reached that scientific method may be applied in the study of religious phenomena as it expresses itself historically, socially, and psychologically in human beings and society, but at present cannot be extended to the objects of religious faith—God and immortality.

The development of a scientific attitude toward religion is traced in the history of modern philosophy. A scientific attitude toward religion is seen as an organic part of the whole movement of science in general, having its especial application to religion in such great movements as rationalism, empiricism, deism, romanticism, Kantian philosophy, evolution, and social philosophy.

Scientific method in the history of religions and in comparative religion is observed as the findings of related sciences such as philosophy, archaeology, anthropology, and ethnology have been drawn upon. It is more especially applied in the psychology of religion as the experimental method is now recognized as central in the understanding of the religious consciousness.

A brief survey of the history of education in the United States is presented as portraying the early religious aim in education, the rise of the sects, the rise of the state universities, and the trend in the direction of the separation of church and state. An examination of the constitutional and legislative provisions and supreme court decisions relating to sectarian instruction reveals the fact that with few exceptions it is "sectarianism" and not the study of religion which is legislated against.

A modern development in the direction of cooperation between the churches and the state universities is traced, a movement which had its rise in the desire of the churches to provide some guidance for their own student members, but which has grown into a cooperative plan for the study of religion in many centers. In this plan the university claims the right to study religion as a fact of human experience and with the same freedom as it investigates any other branch of human knowledge. At the

same time, it allows to the churches the privilege of providing a limited number of teachers who are well qualified and who meet the same scholastic requirements as other members of the university faculty.

This study is concluded with several appendices setting forth a complete analysis and index of the legal provisions regarding "religious" and "sectarian" influence in the public schools, a summary of the courses offered in religion and enrollment in these courses in 1924, and a survey of the various plans now in operation in thirty-two state universities.

SIMMONS, J. W., (Ph. D., Boston University.)
A METHOD OF MEASUREMENT OF THE TEACHING CONTENT OF POETRY.

In harmony with the spirit of our age, which is satisfied only by exact information, during the past few years men have been endeavoring to push the precision of mathematics into realms which previously have not been considered amenable to such treatment. But until a year ago there was no method for measuring the teaching content of poetry. A recent study in the School of Religious Education and Social Service of Boston University under the direction of Dean Walter S. Athearn and Professor H. Augustine Smith has shown that this also may be subjected to the meter stick.

Three major problems appeared at the outset. The first was how to handle the vast amount of material available. The second concerned the development of a measure by which the material could be evaluated. The third was a selection of a standard of value. The first problem was met by the selection of an adequate sample through which the method could be set forth. The official hymnal of the Methodist Episcopal Church was selected. The second problem was met by the selection of forty symbols that stood for carefully delimited measures. The third problem was met by selecting the approved World Service Program of the Methodist Church as a standard of value.

The hymnal was studied under two great heads: that having to do with various forms of human expression, commands, statements; and topics such as "The God of the Hymnal," "The Christ of the Hymnal." Various statements of the hymnal were then allocated under their heads and sub-heads, measured bit by bit with the measures that had been developed, and the results recorded by the symbols. The sub-totals and the grand totals of these measures were then taken, charts made out, and conclusions drawn. This provides an accurate method for finding out the teaching content of any poem or collection of poems.

SMITH, ROBERT SENECA, (Ph. D., Yale University. Now Professor in Yale University. Thesis to be published by The Century Company.) A CRITICAL EVALUATION OF THE USE OF THE OLD TESTAMENT MATERIAL IN CURRENT GRADED CURRICULA OF RELIGIOUS EDUCATION.

The object of the dissertation is discussed in Chapter I, *The Problem*. Here are discussed the values of the Old Testament for religious culture; how critical scholarship has made such values available; the place of the Old Testament in Christian literature; and the necessity of adapting Old Testament materials to modern theories of curriculum construction. The graded curricula chosen for investigation are then listed and the reasons set down for their selection. The curricula chosen were the International Graded Lessons, the Constructive Studies in Religion, the Completely Graded Series, the Christian Nurture Series, the Beacon Series, and the Abingdon Week Day Texts.

The purpose of the investigation is confined to four major objectives: (a) the listing and the classification of the aims of series and courses; (b) the calculation of the exact and proportional amounts of Old Testament material used in each course; (c) the setting up of criteria by which the treatment of the Old Testament material is evaluated; (d) the application of such criteria to every course in each series, with a description, analysis, and criticism of the same.

In Chapter II the criteria are listed. They are designed to test the Old Testament usage at five distinct points: (a) its employment of the results of critical scholarship; (b) its acceptance of the standards of Jesus as a valid measure for its ethical and spiritual quality; (c) its adaptability to the so-called "social objectives"; (d) its conformity to the principles of a graded methodology; (e) its provision for progressive character experiences and conduct activities.

In Chapters III-VIII, 114 separate courses, constituting the curricula, offered in the six graded lesson series under discussion, are separately described, analyzed, and criticized on the basis of their reaction to the above mentioned criteria. A chapter is given to each series. This is the body of the dissertation, and the findings are presented not only by the descriptive method but also by the use of charts and tables.

Chapter IX, *Conclusions*, summarizes the findings and discusses the purport of certain tendencies. It shows that on the whole the graded series react "positively" to the first two criteria; that the child-centered principle of curriculum construction is gaining ground; that "social objectives" and the use of the Old Testament have rarely been combined with success in the same course; that there has been a very meagre provision for conduct activities; that a few notable courses in Old Testament history and literature are available; that the use of the Old Testament in New Testament courses is insignificant and inadequate; and that there is a steadily diminishing employment of the Old Testament in the newer series and among the higher grades.

At the end of this chapter, the writer indicates a new type of Old Testament course which he believes should be developed along

the lines of certain trends disclosed in a few of the newer courses.

STRANAHAN, EDGAR H., (D. R. E., Boston University.) A PROGRAM OF EDUCATION COHERENT WITH THE EDUCATIONAL VALUES IN QUAKER MYSTICISM.

An examination of Quaker writings shows that Quaker mysticism centers in an "awareness" of a divine Personality abiding within and who energizes for social service. This fact commits Quakerism to a personalistic view of life, in which the personality of each individual becomes priceless. Ecstasy, extreme optimism, and pantheism are excluded from mysticism as experienced by the Quaker.

Quaker mysticism suggests five educational values: "The Centrality of Personality," "Individual Integrity," "Social Reference," "The Synoptic View of Life" and "An Experience of God."

The need for a program of education based on these values becomes apparent from a study of historical sequence in educational development, which indicates that development is toward these values. A study of church college catalogs revealed that the present day church college is lacking in emphasis on these values, in spite of the fact that current opinion is calling attention to the weaknesses in college education in these respects. It is also apparent that along the lines of these values lies a way of education which will place the church college out of competition with tax supported institutions and make possible a great contribution to civilization.

The specific plan of education is for a church college. It seeks to provide for each of the five values by administrative provision, a sympathetic atmosphere, a scholarly and thoroughly Christian faculty, ideals of sincerity, simplicity, democracy, and freedom of thought, worshipful chapel programs and special curriculum courses.

The key to the program is the placing of the individual personality at the very beginning of the educational procedure. Curriculum material is manipulated toward the enrichment of each personality instead of forcing the student to adjust himself to a curriculum. Growth in personality is the end sought instead of a mere acquisition of certain facts and bodies of knowledge. The Department of Bible and Religious Education is chargeable with the special task of furnishing knowledge and skill for efficient and spiritual participation in church work. An orientation course is suggested to aid the student toward a personalized view of society and the universe and to provide an easy way to his personal acquaintance with God.

The program aims to assist the student to become wealthy in personality qualities, a controlled unit in society, and to experience God in his own life.

TENNEY, EDWARD VERNON, (Ph. D., University of California.) SOME FACTORS WHICH

CONDITION THE FORMATION OF RELIGIOUS AND ETHICAL IDEAS.

THOMAS, LAVENS MATHEWSON II, (Ph. D., Yale University. Thesis to be published.) A HISTORY OF THE RELIGIOUS EDUCATION OF CHILDREN IN THE METHODIST EPISCOPAL CHURCH, SOUTH, TO 1870.

The dissertation deals with a history of the religious education of children in the Methodist Episcopal Church, South, to 1870, embracing a study: (1) of the church's theory of religious education; (2) of conditions that modified that theory or hampered its fruition in the development of an adequate program of religious education in the local church; (3) of certain movements that helped partially to remedy matters; and (4) of one agency, the Sunday school, through which that theory became more or less effective. The major purpose of the study is to make available a careful inventory or critical review of the work that was being done during the period when the foundations of the present system of religious education were being laid.

TOTAH, KHALIL A., (Ph. D., Teachers College, Columbia University. Thesis published by Teachers College.) THE CONTRIBUTION OF THE ARABS TO EDUCATION.

Arab education from the seventh to the fifteenth century contained several defects, which, however, were common to all education of that period: it was controlled by dogma; it looked backward rather than forward, it forbade the study of subjects condemned by religious law; theology was the controlling interest in the curriculum; methods of teaching were formal and dogmatic; the absence of printing demanded the use of the dictation method; the system was superimposed, that is, it was the sultan or prince who maintained schools, not the public; financial support was largely from endowments; and education never permeated the masses.

There were many good elements in Arab education: it produced many intellectual giants; it produced many good books; it satisfied and developed the desire for music and poetry; it was democratic, schools being open to rich and poor alike; aristocracy was of brains and character, not of birth; the conception of education as being a religious matter gave it a certain reverence, dignity, and sacredness which was of real value; the professors had personality and standing, following largely the Socratic method of informal teaching; the professors were the center of the system, not buildings or endowments; the absence of machinery gave the professors a free hand; the practice of journeying away from home for education became widespread, thus providing certain social, cultural, religious and even political benefits which would not otherwise have accrued.

The Arabs made a very substantial contribution to the civilization of Europe when contacts were established. No people has a

monopoly on human service, or in contributing to culture and civilization. It is a question of sequent opportunity. The East served the West in many ways and for a long period. Now, western civilization may return notable service to the ancient seats of culture, through the products of invention and manufacture. But if the service is to be rendered, it will have to be done through ideas, scholarship, humanity, rather than through war, injustice, and exploitation.

WELLONS, RALPH DILLINGHAM, (Ph. D., Teachers College, Columbia University. Now Professor in Tusculum College, Greenville, Tenn. Thesis privately printed.) *THE ORGANIZATION SET UP FOR THE CONTROL OF MISSION UNION HIGHER EDUCATIONAL INSTITUTIONS.*

The major purpose of this study is to determine the nature and characteristics of the organizations set up for the control of mission union higher education institutions, and to discover the significance of the several types of such organizations relative to certain fundamental functions in college administration, viz., the initiation and approval of policies, the selection and appointment of personnel, the secur-

ing and oversight of finances and property, and the definition of curricula.

The compilation of a list of all the known mission union educational institutions reveals a total of 113 such institutions, of which thirty offer work above the secondary school.

It is expected that such a description of the types of organizations and a statement of the significance of these types relative to the functions noted above will be an aid to the administrators of mission union higher education institutions in making their work more satisfactory, both to themselves and to all those who have at heart the welfare of higher education on the mission field.

WORTLEY, GEORGE F., (Ph. D., Hartford Seminary Foundation.) *THE STATUS OF THE CHILD IN NEW ENGLAND CONGREGATIONALISM FROM JONATHAN EDWARDS TO HORACE BUSHNELL.*

YARBOROUGH, W. F., (D. R. E., Southwestern Baptist Theological Seminary. Now Professor in Oklahoma Baptist University.) *CORRELATED YOUNG PEOPLE'S PROGRAM FOR THE CHURCH.*

BOOK REVIEWS AND NOTES

BANKS, A. J. GAYNER and BOWEN, W. SINCLAIR, *The Great Physician.* (Macmillan, 1927, 196 pages, \$2.00.)

A book prepared by an Episcopal clergyman on the art and practice of prayer and devotions, especially for those who must minister to the sick. The book contains sympathetic discussions for sincere prayer, a number of prayers for physicians, nurses, and the sick, and a number of significant scripture quotations and hymns. L. T. H.

BURGESS, JOHN W., *The Sanctity of Law.* (Ginn, 1927, 335 pages, \$3.00.)

A historical study of the authority which underlies law. The author traces the development of this authority from Roman times to the present in Europe and America. He finds the sanction for law to reside first in religion, then through religion in government, personified in the emperor, then in government itself, and now in reason. "Truth attained through investigation . . . and right attained through the reasoning of every mind capable of the process" must become the basis of law in our generation. This, however, must be guaranteed by "the broadest possible freedom of thought, speech, and the press, compatible with the public peace and order."

If the thesis which the author defends is true, then our present American system of law and authority for law is very largely

founded upon a false basis. A large criticism of the present system, especially in reference to sumptuary law, is that it does not appeal to reason, but is based upon an arbitrary demand which people are in large part justified in questioning. It is to explain the present disrespect for law and constituted authority in democracy that the author has elaborated this present volume. It is a book of profound significance for religious education. L. T. H.

BURTON, MARGARET E., *New Paths for Old Purposes.* (Missionary Education Movement, 1927, 211 pages, \$1.00.)

A terribly pessimistic book. The facts which Miss Burton gives are undeniably true: the industrial age is a monster, attacking the lives of women and little children, especially in the orient; bad western manners inevitably put a strain upon even oriental patience; the exaggerations of western life are shown to the east through motion pictures, producing unfortunate results; girls, even in America, receive all too often less than a minimum wage; society badly needs an increase of the spirit of "give and take," of experiencing fellowship with other peoples, and these things are far from being realities. One lays down Miss Burton's book without a very hopeful feeling for the future, yet convinced that he must do his part to bring about the needed change. L. T. H.

CARRIER, BLANCHE, *The Kingdom of Love.* (Doran, 1927, 340 pages, \$2.00 net.)

A series of lessons for the use of sixth, seventh, or eighth grade pupils in the weekday church school. There are twenty lessons designed to cover thirty-four class sessions, a year's work. The subject of the course is Jesus, and the author's purpose is to present him in such a way that children will think of his life as a unit, and of him as a hero whom they would like to follow. While the picture of Jesus is true to the New Testament, it is so drawn as to appeal to children, and leaves nothing that they would be forced to outgrow and discard in later years.

These lessons are the outgrowth of several years' experience in the weekday schools of Dayton. In their present form they are, therefore, pedagogically effective. They provide for the activity of the pupil, using all the devices which the modern science of religious education has developed. The lessons are outlined so thoroughly that any competent teacher might be expected to follow them through. There is also a book for the pupil, with suggestions for home work, reading, memory, and other types of participation.

This is a very satisfying manual and should be of real value to teachers in weekday schools. At the same time, the material is perfectly adaptable for use as a course in any progressive church school. L. T. H.

CASE, SHIRLEY J., *Jesus.* (University of Chicago, 1927, 441 pages, \$3.00, postage extra.)

On the basis of critical historical investigation, and utilizing to the full the contributions of scholarship, Professor Case has pictured Jesus as the people of his time saw him, and as he was influenced by the times in which he lived. In the book, the sources of the gospels receive careful treatment, contemporary civilization is depicted, and the influences which played upon Jesus are shown. A number of problems are considered which are seldom treated in books on Jesus, as, for instance, the probability that he had intimate contacts with a highly developed civilization in the cities close to Nazareth, and that this contact had a profound influence in determining his outlook on life; a clear differentiation between the religion which Jesus lived and that which he taught, and an indication of how the needs of a growing missionary religion developed that teaching in the hands of his followers. The volume should find a place not only as a text book for students, but as fruitful and constructive reading for ministers and other intelligent people who desire to understand Jesus more perfectly. L. T. H.

CAVERT, SAMUEL MCCREA, *The Adventure of the Church.* (Missionary Education Movement, 1927, 256 pages, \$1.00.)

The Christian missionary enterprise is no longer home and foreign, but universal. Every gain the church has made has been in the na-

ture of a missionary enterprise. In this volume the whole is described as a glorious adventure, a pioneering movement in which horizons enlarge and new lands are won for Christianity.

Many false steps have been taken, as in over-churching certain small American communities while others were left unchurched. The Christian spirit has only partially conquered American life. The adventurous task before our generation is that of so living the Christian life that we may truthfully proclaim the virtues of our religion to other peoples. L. T. H.

CRAIG, J. BRAD, *Bible Study for Bible Students.* (Cokesbury, 1926, 300 pages, \$1.35 net.)

A very naive outline course of study covering the Old Testament period, designed probably for the use of rather naive adults or later adolescents. L. T. H.

EAKIN, FRANK, *Getting Acquainted with the New Testament.* (Macmillan, 1927, 481 pages, \$2.50.)

A new book presenting the background of Christianity, designed especially for the purpose of illuminating the New Testament narratives. The volume traces the history of the purpose in which the writings emerged, shows their relation to particular situations, and relates the books of the New Testament to each other. In another section the author presents the cultural and religious history of the times, showing how these are reflected in the religious concepts out of which the New Testament grew, and yet how the unique personality of Jesus dominated and persisted in the Christian group. In the last section the author studies the writings of the New Testament from the standpoint of literature, history, and religion. One could wish that at some time he would carry forward the last section of his last chapter, "The Religion of the New Testament and the World of Today."

The volume is based upon modern authorities and scientific studies in the field. It is popularly written and should find immediate acceptance as a fundamental text book in college classes. L. T. H.

FORMAN, RAYMOND L., *Rough-Hewed and Other Sermons.* (Abingdon, 1927, 211 pages, \$1.50.)

A group of eighteen interesting sermons preached in a Methodist church in New York. L. T. H.

GAINES, ROBERT EDWIN, *Guiding a Growing Life.* (Doran, 1927, 128 pages, \$1.25.)

The Holland Lectures for 1926, given at the Southwestern Baptist Theological Seminary. The author has some interesting and direct things to say about early childhood and the pre-adolescent years, but makes his real contribution in discussing the religious nature and needs of middle and later adolescence. He is most at home as he unfolds the Christian philosophy of education for the college years.

Christianity need have no fear of increased knowledge, he maintains, but rather gains immensely from it. God is being revealed through science in a remarkable way, and the scriptures, interpreted in their spiritual significance, present no conflict. Education is spiritual in its outlook. If youth is guided intelligently by spiritually minded instructors, who know and reveal Jesus in their lives, youth will come out all right.

L. T. H.

GRUBER, MAX VON, *Hygiene of Sex.* (Williams & Wilkins, 1926, 174 pages, \$1.50.)

An intelligent German physician writes in a wholesome, sympathetic way about the nature of the pro-creative life and the controls and outlooks necessary for men and women to live most wholesomely in order to produce worthy children. Translated from the German to good, idiomatic English.

L. T. H.

HARPER, W. A., *Youth and Truth.* (Century, 1927, 225 pages.)

President Harper has presented in this little volume a number of ideals for youth. At heart, the book is a challenge. There are two possible philosophies of life—that which seeks profit for self, and that which, under the religious motive, seeks profit through service of others. There is a vast deal of work to be done in making the world a better place, and it can only be accomplished when youth, in co-operation with older people, recognizes the problem and works unselfishly at it. Horizons are expanding. The future is calling. Jesus is challenging youth to come into hearty cooperation with him through living the best life. We may trust idealistic youth to hear the call to interpret the heart of Christianity in terms of present need, and to come out of this present "jazz age" safely.

L. T. H.

International Problems and Relations. (Academy of Political Science, Columbia University, 1926, 494 pages.)

A series of addresses and papers presented at the National Conference on International Problems and Relations. The papers treat of disarmament and security, of problems arising from need of raw materials, problems of the Far East, the Near East, Europe, and Latin America, possibilities of international cooperation for promotion of public health and social welfare, and a study of America's part in international cooperation. The papers are exceedingly significant, and most of them are very interesting.

L. T. H.

FAIRBAIRN, R. EDIS., *The Appeal to Reality.* (Abingdon, 1927, 192 pages, \$1.00.)

One of the simplest, most immediately practical books on the justification of the Christian type of life that the reviewer has recently seen. The author finds that the modern mind is seeking for reality and is finding it. The limits of the natural have been so extended that there is no longer place for the supernatural. Every-

thing is accomplished through law, and law is simply the habitual way in which God works. Christians need not be anxious because they do not understand everything. As a matter of fact, people now "are content to be cheerfully agnostic on many points on which their fathers were dogmatically certain."

In very practical manner the author develops the implications of this philosophy, implications of vital import for religious education. For instance, growth and development under proper guidance are the core of God's method. Growth in religion does not imply a climactic conversion, but rather an educational evangelism wherein the whole life of the developing individual comes into more wholesome contact with God. Development of a nation in righteous ways is just as possible as development of an individual, provided the leadership of the nation is bent upon the proper emphasis. Note the efficacy of the Prussian system to produce certain mind sets and qualities of character in a span of only forty years preceding the war. In a democracy the thing rests upon the possibility of creating a new "social instinct which must come up from below rather than be superimposed from above." The task of cooperating in this creation and of imbuing it with the Christian spirit rests upon the churches.

The author finds that in the "modern mind," which seeks to know and to discover reality in every realm, lies the secret for the future. The loyalty of the modern mind to reality is bringing about a new emphasis upon fundamental realities, is bringing people to see the futility of denominational divisions and thereby effecting church union, is bringing about a new appreciation of law as a means by which God works, and a new understanding of the Bible and its place in religious life. This modern mind, in contrast to dogmatic fundamentalism, contains the hope for the future.

This is a very fine little book. L. T. H.

MASSON, THOMAS L. *The City of Perfection.* (Century, 1926, 406 pages, \$2.50.)

The book is a series of very interesting essays with the common purpose of showing what it means to be a citizen of the city of perfection. In carrying forward this purpose the author, while realizing that life on the material side is difficult enough, shows that true life consists of states of consciousness. Then, without technical terms, the states of consciousness are indicated and their application to daily problems is developed.

The book is not-sectarian. It should result in a better understanding between Jews, Catholics and Protestants, and bring religious unity of thought or act a little nearer through the possibility of citizenship in the ideal city.

Ralph Owens, Chicago.

MONTGOMERY, JAMES A., *The Book of Daniel.* (Scribner's, 1927, 478 pages, \$4.50.)

Another valuable volume in the series of the International Critical Commentary.

MORGAN, W., *The Nature and Right of Religion*. (T. and T. Clark, 1926, 315 pages.)

Dr. Morgan undertakes "to determine the essential nature of religion by analyzing it into its ultimate factors, objective and subjective, and on the basis of this determination to vindicate its permanent right to be the controlling power in human life." The analysis is made in terms of the Ritschlian theory of value. Value instead of doctrine occupies the central place in religion. Such terms as God, faith, miracle, revelation, and supernatural are redefined in terms of value. Christianity, the essence of which is "nothing else than trust in the great values for which Jesus stands," is "final." Jesus, by whom all religious experience is to be tested, is different only in degree from other persons in whom God reveals himself. The Bible can be accounted for in terms of its inspired writers and is permanently significant because of its religious and ethical elements. For the interpretation of the Bible insight and sympathy count for more than scholarship. The Bible functions as "a means of grace," i. e., in awakening and nourishing faith.

While attempting in a scholarly way to systematize religious elements in terms of feeling for "the good, the true, and the beautiful," the author does not add anything new for a scientific understanding of religion. The tone is too apologetic for the Christian religion. Finally, the reader is left with an impression that the author is simply trying to vindicate an assumption, viz., that the Christian religion exclusively has the right to control human life.

O. V. Jackson, Cornell College.

PARSONS, EDWARD L., *What is the Christian Religion?* (Morehouse, 1927, 67 pages, \$1.00.)

The author feels that Christianity is such a tremendous movement that, while simple in its vastness, it nevertheless is found inevitably under a multitude of forms. The simple, central, unique fact "is not that it offers salvation in God, but that it offers Jesus Christ as the way to God." The author presents this fact under four aspects: a faith, a way of life, a society, a transforming power.

L. T. H.

RICE, M. S., *To Know Him*. (Abingdon, 1927, 100 pages, \$1.00.)

A series of five addresses on aspects of Jesus' life as a man, a teacher, a friend, a saviour. The presentation is appreciative and hortatory, and subjects Jesus to a number of tests, in the light of which he always emerges perfect. A very useful volume showing the worth of Jesus.

L. T. H.

ROWE, GILBERT T., *Reality in Religion*. (Cokesbury, 1927, 320 pages, \$1.75.)

An apologetic for religion, particularly for Christianity. Religion is defined as "reliance upon the divine." The vital issue is that between authoritative and scientific religion. It is the author's contention that there should be no conflict between science and religion, be-

cause the facts of religion "are open to observation, they occur according to laws, and it ought to be as easy and as possible to ascertain the laws that operate in the religious realm as it is to discover those that hold good in the material world." Therefore, such facts of religion as the experience of God must be clarified by experiment and observation. The reality of religion which the author seeks he finds in Jesus and in the God of love whom Jesus revealed. Man's relation to this God through worship is the most profound reality in the world. His application of this reality in his relation of love and helpfulness to other persons is a corollary of reality. Jesus is "the certain way to God."

L. T. H.

ROWLAND, J. M., *Editor, The Southern Methodist Pulpit*, 1927. (Cokesbury, 1927, 199 pages, \$1.50.)

A collection of sixteen sermons by outstanding Southern Methodist ministers. There is no sequence of thought in the list, but each man evidently contributed of his best to the volume. They are mighty good sermons.

L. T. H.

SCARBOROUGH, L. R., *Ten Spiritual Ships*. (Doran, 1927, 135 pages, \$1.50.)

A book of implications. The author takes up a multitude of personal and social problems, and shows how each one is, at heart, a religious problem, for which God has given very definite solution in the Bible. The book makes concrete the scriptural implications in their relation to life situations. Everything that is belongs to God, including man and all that he has. It should all be used for the extension of God's influence among men, and this means bringing men into a relation of sonship to God through faith in Jesus. This relationship having been established, there follows the enrichment of life in every aspect, always, however, with every responsibility of stewardship for the proper use of time, talent and possessions. The theology of the book is Southern Baptist, but it contains fine food for every Christian.

L. T. H.

SMOOT, THOMAS A., *The Evolution of a Churchman*. (Cokesbury, 1926, 163 pages, \$1.00.)

There is something about the outside of this book and its title which gives one a wrong impression. In the first place the book is a story, and in the second place the word "churchman" refers to a man who believes in the church and adheres to it. The reviewer received a different impression from the title and the cover.

The story is a good one: A young man, reared in a distinctly religious home of the old formal type, goes to college. He has disquieting experiences, and in the conflict which arises from comprehension of the scientific bases for religious thought, he is helped very decidedly by certain thoughtful professors. For lack of money he is forced to leave college, goes to one church and then another, is disillusioned as to

religion in each, meets the rich hypocrite and is disillusioned some more, marries a beautiful wife, plunges into certain excesses, loses all his money, and finally, in poverty, discovers a community church where religion is vital, and so becomes a churchman. The story is an interesting composite picture of what may often happen.

L. T. H.

STAFFORD, GEOFFREY, W., *The Sermon on the Mount*. (Abingdon, 1927, 248 pages, \$1.75.)
A study of the Sermon on the Mount, cast

in the form of sermons which the author preached before his congregation.

L. T. H.

WALSH, T. TRACY, *Church Facts and Principles*. (Morehouse, 1927, 223 pages.)

An outline of practical theology for lay members of the Episcopal Church in the United States. The volume explains the nature of the church, its origin and historic continuity, and the principal elements of its theology.

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